Christian Reflector.

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The Editors' Table.

O BOOKS! ye monuments of MIND; sweet solaces of daily life; Gentle comrades, kind advisers: who can weigh your worth? [*Martin Farquhar Tupper.*

MISS BEECHER'S DOMESTIC RECEIPT BOOK.—This work is designed as a supplement to a treatise on Domestic Economy, by the same author. It embraces a large collection of useful directions concerning the various branches of domestic providing and cookery. To the housewife, it must prove an invaluable assistant, combining at once simplicity, richness, and economy in what it prescribes. From an actual trial of its merits in our own family, we are prepared to commend this work to all housekeepers desiring information in those matters of which it treats. New York: Harper & Brothers. Boston: Waite, Peirce & Co.

LOVEST THOU ME, is the title of a neat miniature volume, issued by Waite, Peirce & Co. Its author is Rev. Daniel Wise, and its design is to be a companion of the believer in his hours of self-examination. It embraces twenty-nine subjects of experimental inquiry, followed by sixteen hints on growing in grace, and a solemn covenant between the Christian and his God. Such preparations as this, leading to prayer, and a more careful study of the Bible, cannot be else than useful.

BULLIONS' GREEK READER.—This work is selected chiefly from Jacob's Greek Reader, and is adapted to the Greek Grammar of the learned Author. It has likewise an introduction on the idioms of the Greek language, Notes, critical and explanatory, and an improved Lexicon. Dr. Bullions enjoys as a linguist, a high reputation, and on the present work, he appears to have bestowed especial care. The typography is beautiful. New York: Pratt, Woodford & Co. Boston: Gould, Kendall & Lincoln.

BIBLICAL LEGENDS is the subject of No. 15 of Harper's New Miscellany. This volume is a collection of legends peculiar to the Mussulmans, and pertaining to the Bible, the Koran, and the Talmud. The work is compiled from Arabic sources compared with Jewish traditions, by Dr. G. Well, librarian of the University of Heidleberg, and is now translated from the German with notes. It is a compilation of rare interest to all lovers of sacred learning, and must prove a valuable addition to our Biblical literature. Boston: Waite, Peirce & Co.

Harmony of Revelation with Nature and Science.

If a system purporting to come from heaven, comprises incidentally and naturally a perfect system of natural religion, gathering up all the obscure voices that Nature utters, tracing out the indistinct lines which she has written; if its precepts are often in opposition to the common judgment and to the strong feelings of men, and yet, when tested by tendencies and results, are universally found to be sustained by these sanctions of natural religion; if it originated among a people who had manifested no tendency to philosophical studies, and from men without education, then we may well inquire, 'Whence had these men this wisdom?' The more we consider the extreme difficulty of tracing out these tendencies, the minute and comprehensive knowledge both of man and of nature which it must require to do it perfectly, together with the blinding influence of selfishness and passion in such inquiries, the more highly shall we estimate the marvellous sagacity that could gather up and imbody every utterance and law of nature as declared by results.

But this Christianity has actually done.—Here we feel that we stand on firm ground. At this point, we challenge the scrutiny of the infidel. We defy him to point out a single duty even whispered by nature, which is not also inculcated in the New Testament: we defy him to point out a single precept of Christianity, a single course of action inculcated by it, which does not, in proportion as it is followed, receive the sanction of natural religion as declared by beneficial consequences. In fact, moral philosophy, and political economy, and the science of politics, the sciences which teach men the rules of well-being, whether as individuals, or as communities, are, so far as they are sound, but experience and the structure of organized nature echoing back the teachings of Christianity. What principle of Christian ethics does moral philosophy now presume to call in question? What are the general principles of political economy, but an imperfect application, to the intercourse of trading communities, of those rules of good neighborhood, and of that spirit of kindness, which Christianity inculcates? What is the larger part of political science but a laborious and imperfect mode of realizing those results in society which would flow spontaneously from the universal prevalence of Christian morals and of a Christian spirit? Does Christianity command us to be temperate? Science, some eighteen hundred years afterward, discovers that temperance alone is in accordance with what it calls the natural laws; and political economy reckons up the loss of labor and of wealth resulting from intemperance; and then, after an untold amount of suffering, what do they do but echo back the injunction, 'Add to knowledge temperance.' Does the Bible command men to do no work on the seventh day, and so let their cattle rest? It is now beginning to be discovered that this is in accordance with an organic law, and that, thus doing, both men and animals will be more healthy, and will do more work. And so, in regard to every course that would lead men to unhappiness, Christianity has stood from the first at the *entrance* of the paths, and uttered its warning cry.—The nations have not heard it, but have rushed by, and rushed on, till they have reaped the fruit of their own devices in the corruption of morals, in the confusion of society through oppression and misrule; and then philosophy has condescended to discover these evils, and, if it has done any thing for the permanent relief of society, it has brought it back to the letter or spirit of the gospel.—The stern teachings of experience are making it manifest, and they will continue to do it more and more, that the Bible is God's statute-book for the regulation of his moral creatures, and that the laws of the Bible can no more be violated with impunity than the natural laws of God.—*President Hopkins.*

Original and Select.

Wanderings in Europe.—No. VI.

CORRESPONDENCE OF THE REFLECTOR.

Melrose, 11 P. M., June 5th, 1846.

Although the hour be an unusual one for beginning an epistle, and although, since learning, as I did upon leaving Ireland, that my beloved country is engaged in actual war, I have felt as ill disposed to write as you can be to read any further account of my wanderings, I *must* talk a little of these charming Abbeys of Dryburgh and Melrose—for most charming they are, and would be, even had the beauties of the one never been told by the wizard, and the other never been hallowed by being made his sepulture. We reached the bank of the Tweed, opposite Dryburgh, a little after eight in the evening; the best hour, I think, we could have chosen—were rowed across, when a walk of about half a mile took us to the Abbey, so charmingly secluded among the foliage of Tweeddale. During the reign of King David, this Abbey was reared,—a fine, Gothic structure, in the form of a cross. Now, all is ruin. And in what is called St. Mary's aisle, in the northern transept, the most beautiful part, Sir Walter Scott lies buried, no stone or inscription marking the spot. An iron railing divides the aisle into three parts, separating the place where Sir Walter lies beside the 'companion of his youth,' from other parts, in which rest the remains of some of his ancestors, the Haliburtons. Approaching the Abbey from the east, we were led near a neat manor house, surrounded by stately trees, whose foliage, with that of the oaks, the firs, and cedars surrounding the Abbey, prevented our seeing even the towering gable of the east end of the ruin, until we were within a very few yards of it. And then, for an hour, we gazed upon and walked among these beauteous ruins, rendered more beautiful, more lovely, perhaps, (is not such the law?) by being *almost* concealed by the twining ivy and honeysuckle. The space between St. Mary's aisle and the south portion of the south transept, including almost the entire nave, is covered with a green sward, or grown up with tall trees, the bases of the old pillars and the western arched doorway only being left to mark the outlines of the old edifice. We were led to all the favorite points of view, into the subterranean chapter house, through the grounds and cloisters, by an excellent guide, who had sense enough not to disturb the solemn solitude of the place and the hour with unnecessary words, until the fading twilight and growing brightness of the moon, and the shadows cast by the ruins, reminded us that we must go. Reaching the river's edge, our row*man* was away, and a 'bonny lassie' rowed us across to our carriage, when a four mile up-and-down-hill ride brought us back to Melrose. Of course we drove to the Abbey—*Melrose Abbey!* Unless the gentry who converted the Ursuline Convent into a ruin a few years since shall soon try their hands upon the new Grace Church on Trinity, in New York, or upon some equally beautiful one, if you have one, in Boston, you *must* come to Melrose; and after looking upon the ruined Abbey from the gate leading to the yard, then from a distant corner of the burying ground, take your stand upon the green sward within its solemn walls, and as the rays of the pale moon shall come gently and sweetly down to you through the delicate tracery of the Gothic windows—see to it that you become not moon-stricken. Yes, come, and once there, though the hour be, as it was with us, the tenth hour of night, what with the inimitable beauties that will be revealed to you 'by the pale moonlight,' and the enchantment and perfect stillness of a Melrose night, broken only by the hour as tolled from the clock in the Abbey's old tower, and the murmuring music of the Tweed, and my word for it, if no little ones pull at your knees with the cry, 'I am hungry and sleepy both,' you will not be sitting at your bed-side, as I am, pen in hand, at eleven o'clock.

For the Christian Reflector.

Free Masonry in the West.

MESSRS. EDITORS.—From various articles which have appeared in Eastern papers, we might suppose that Free Masonry is merely a name of some defunct and forgotten institution; but we can assure you it has only gone West to fortify itself more strongly than ever. It has its *dens* in Chicago, Southport, Milwaukee, Madison, and other places where from the frequency of their meetings, and the loudness of their claims, and pretensions, we should suppose these to be the days of their greatest prosperity. In some cases, they have protracted their meetings for many days in succession. One thing worthy of remark, when the craft were visible to common eyes, was the variety that constituted the group; old men who have thrown off their religious profession, young men strong in infidelity, the temperate drinker, and the old veterans of the bottle. Methodist preachers, and Episcopal priests, some just entered the lists because they knew *not* what Masonry is, and others because they *do* know what it is, and what it did with Morgan. It is pretty well ascertained that indefatigable exertions are being made by the Masons to foist into office and places of profit their brethren to the detriment and discouragement of honest, worthy men.

We want light from the East upon this subject. A generation are coming up that knew not the days of Morgan; and what vestiges of that history remain for youth, are contradicted by their Masonic fathers and friends. Very few works on that subject are to be found among us. A strange fatality seems to attend all treatises on the matter; yet we have some among us who knew the proceedings in Western New York, about eighteen years since, and they are determined that 'the light on Masonry' and other '*lights*' shall be scattered all over our Territory.—At Chicago, a beginning is made; an Anti-masonic Convention has been formed, and they are resolved to publish the names of all members of the craft, that voters may see who have bowed to Baal. They have also resolved to open a 'Lodge' and do business by day light, and on easier terms, to proclaim upon the house-tops what is told under the sanction of awful oaths in the ear. A Convention will probably be formed in this Territory the present season, as there are many of our best citizens who will never consent to the extensive revival of these abominations.

The most astonishing feature in this business is the unblushing audacity to deny all those facts which are so fully known and established among you. Even old professors of religion having all the evidence that the last twenty years have furnished them, of the tendency of Free Masonry, have come here and gone into the Lodges to the grief of their brethren, and dishonor of religion. And as strange as it may appear, it is a lamentable fact, that the Methodist preachers seem to be more especially the revivers and promoters of this institution. I am credibly informed that the appointment of one of these to the Chaplainship at our Legislature was effected by his having this mark upon him. The influence of it is no doubt very extensive in almost every form of society. It has interferred with the support of ministers with the building of houses of worship, and with the influence of every man that dares to oppose the works of darkness. WISCONSIN.

For the Reflector.

The Charitable Man.

'On charitable lists,—those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them sounding,—
He blazed his name, more pleased to have it there
Than in the book of life.'

Show me the one who loves to do
The modest, pious deed unsung;—
Who'll trace the rugged pathway through,
Without the aid of flatteries' tongue;—
Who'll go about the poor among,
To seek the suffering and distressed,
Without the stimulus of fame
To trumpet forth an honored name;—
Breaking the bands of the oppressed,
Pouring balm upon the comfortless;—
To heal earth's sorrows—chase her fears,
And with her smile, to dry her tears;—
I'll show you one who seeks to be
A child of God—an ornament to *charity*.

Worcester, May, 1846. JUSTITIA.

Sacred Mountains—Mount Pisgah.

BY REV. J. T. HEADLEY.

Perhaps there is no mountain on our planet which, from its associations, has furnished more cheering promises to man than Mount Pisgah. Around its summit cluster some of the most glorious truths of our religion, and a light falls there like the radiance of heaven itself. But of these I do not design to speak. Others have exhibited these truths better than I could; and following out my original plan, I wish merely to describe the scenes connected with this mountain, rather than the truths they develope.

Moses was denied entrance into the land of Canaan. Though he had braved the wrath of Pharaoh, renounced his worldly expectations, perilled his life, and led on the hosts of Israel for forty years through the wilderness, for the sole purpose of reaching the promised land, his eyes were never to be gladdened by the sight. He had escaped the wrath of his pursuers—the pestilence that swept so many thousands to death—the bite of the flaming serpents that strewed the camp with so many thousands more—even the decay of the body itself—to die at last by special decree, in sight of the very object of all his toils—the anticipated rest from all his labors. The sea had been passed—the murmurs of the people borne with—the long, weary desert travelled over—forty years of the prime of life exhausted, to secure one single object, and then he died with that object unreached, though spread out in all its tempting loveliness before him.

Angry when the people clamored for water—daring to carry out the commands of the Lord in a petulant manner—assembling the people hastily, without sanctifying them for the great miracle about to be performed, addressing them roughly, and claiming the credit of the miracle, though, perhaps unintentionally, saying, 'Must *we* bring water out of the rock?' and smiting, in his vexation, the rock twice, instead of once, as he had been commanded, and thereby injuring the antitype—Moses had so displeased the Lord that he denied him entrance into Canaan.

In whatever relations we behold Moses, with the above single exception, he is ever the same sublime and majestic character. Noble by nature, great by his mission, and greater still by the manner in which he accomplished it, he ever maintains his ascendancy over our feelings. We see the fiery promptings of the heart that could not brook oppression, in the bloody vengeance he took on the Egyptian who would trample on his brother. Preferring the desert with freedom to the court of Pharaoh in sight of injustice, he led the life of a fugitive. Called by a voice from heaven to go back to deliver his people, he again trod the courts of the king of Egypt.

But not in the presence of Pharaoh when he withstood the monarch to his face, and brought down the thunders of heaven on his throne—not on the beach of the sea, with one arm upraised towards heaven and the other stretched out over the water, while the waves that went surging by, stopped and crouched at his feet—not in the midst of the raining manna—not in the lifting of the brazen symbol in the midst of the flying serpents, while the moan of suffering and the cries of the dying struggled up from a mighty encampment—not when, between the mountains, his stately form shone in the light of the blazing, fiery pillar, while the tread of the mighty multitude shook the earth behind him—nor even when he stood on shaking Sinai, his guard the thunder, and his vesture the lightning, and talked with the Eternal, as friend talketh with friend—not in all these awful relations does he appear to me so majestic and attractive as in the last event of his life.

Behold the white tents of Israel, stretched over the plain and swelling knolls, at the foot of Mount Nebo. It is a balmy, glorious day. The sun is sailing over the encampment, while the blue sky bends, like God, in love over all things. Here and there a fleecy cloud is hovering over the top of Pisgah, as if conscious of the mysterious scene about to transpire there. The trees stand green and fresh in the sunlight; the lowing of cattle rises through the still atmosphere, and nature is lovely and tranquil, as if no sounds of grief were to disturb her repose. Amid this beauty and quietness, Moses assembled the children of Israel for the last time, to take his farewell look, and leave his farewell blessing. He casts his eye over the leaders beside him, and over the host, while a thousand contending emotions struggled for the mastery in his bosom. The past, with its toils and sufferings, rose up before him, and how could he part with his children, murmuring and ungrateful though they had been, whom he had borne on his brave heart for more than forty years? Self-collected and calm he stood before them, and gave them his blessing. He made no complaints—never spoke of his hardships in their behalf; made no allusion to his anguish in leaving them on the very verge of Canaan, the object for which he had toiled so long. He did not even refer to his death. In the magnanimity of his great heart, forgetful of himself, or else not daring to trust his feelings in an allusion to his fate, he closed his sublime address in the following touching language:—'The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy before thee; Israel then shall dwell in safety alone. Happy art thou, O Israel! who is like unto thee: oh people saved by the Lord, the shield of thy help, and who is the sword of thy excellency.' Noble language—noble heart! Carried away in the contemplation of his children's happiness, he burst forth into exclamations of joy in the moment of his deepest distress. But did not that manly voice falter, and that stern lip quiver, as he advanced to bid them his last adieu? For a moment the rising emotions checked his utterance. They had been the companions of his toil—the objects of his deepest solicitude. A common suffering, a common fate, had bound them to him by a thousand ties. He looked back on the desert: it was past. He looked forward to Canaan: it was near. He turned to the people, and they were weeping. He cast his eye up Nebo, and he knew he must die. Although no complaint escaped his lips—no regret fell from his tongue, a deeper paleness was on his cheek, and a sterner strife in his heart than he had ever felt before. Though outwardly calm, his stern nature shook for a moment like a cedar in a tempest, and then the struggle was over. His farewell was echoed in melancholy tones from lip to lip through the vast host as he turned to ascend the mountain. As he advanced from rock to rock, the sobbing of the multitude that followed after, tore his heart-strings, like the cry of a child its parent's, and it was long before he dare trust himself to turn and look below. But at length he paused on a high rock, and gazed a moment on the scene at his feet. There were the white tents of Jacob, glittering in the sunlight, and there the dark mass of Israel's host as they stood and watched the form of their departing leader. Those tents had become familiar to him as household scenes, and as he gazed on them now, far, far beneath him, and saw the cloud overshadowing the mysterious ark, a sigh of unutterable sadness escaped him. He thought of the bones of Joseph he had carried for forty years, that were to rest with his descendants, while he was to be left alone amid the mountains. Again he turned to the ascent, and soon a rock shut him from view, and he passed on alone to the summit.

There God miraculously spread before him all the land of Canaan. He stood a speck on the high crag, and gazed on the lovely scene. Jordan went sweeping by in the glad sunlight. Palm trees shook their green tops in the summer wind, and plains, and cities, and vineyards spread away in endless beauty before him. But ah, methinks he saw more than the landscape smiling beneath the eastern sky. The history of the future was unrolled before him. He saw the spot of Bethlehem, and also the star that hung over it. There lay glittering in the landscape the sea of Galilee, but he saw more than the water; he beheld the mysterious form walking there in the midst of the midnight storm. He saw Jerusalem in its glory, and downfall. He heard the birth-song of the angels—and last of all, a mysterious mount rose before him, wrapped in storm and cloud, through whose gloomy foldings gleamed a cross. The clouds rolled away, and lo, the Strength of Israel, the Refuge of Judah, hung in death. Again the vision changed—the sepulchre was open, and like an ascending glory that form rose to heaven.

The scene vanished from his sight, and with the rock for his couch, and the blue sky for his covering, he lay down to die. Oh, who can tell what the mighty lawgiver felt, left in that dreadful hour alone! The mystery of mysteries was to be passed. No friend was beside his couch to soothe him, no voice to encourage him in that last, darkest of all human struggles. No one was with him but God, and though with one hand he smote him, with the other he held his dying head. How long was he dying? God alone can answer. What words did his quivering lips last utter? God alone knows. Was his last prayer for Israel?—his last words of the Crucified? From that lonely rock did a shout go up—'Oh, Death, where is thy sting? Oh Grave, where is thy victory?' Of that last scene and its changes we know nothing, but when it was over, Moses lay a corpse on the mountain top. And God buried him. There he slept alone—the mountain cloud which night hung around him was his only shroud, and the thunder of the passing storm was his only dirge. There he slept while centuries rolled by, his grave unknown and unvisited, until at length he is seen standing on Mount Tabor, with Christ, in the transfiguration. Over Jordan at last—in Canaan at last.

I will not speak here of the instruction this scene affords, but from the very summit of his sorrows, where he had gone to die, Moses, for the first time in his life, caught a view of Canaan. He did not know as he went over the rocks, torn and weary, how lovely the prospect was from the top. In this world it frequently happens that when man has reached the place of anguish, God folds away the mist from before his eyes, and the very spot he selected as the receptacle of his tears becomes the place of his rapture.

For thirty days did the Israelites mourn at the base of that mountain over their departed leader, and then mournfully struck their tents, and moved away. Consecrated by the death of Moses—receiving his last prayer and last sigh, Mount Pisgah stands the third sacred mountain on the earth.—*N. Y. Obs.*

Definition of Slavery.

The nature and character of human slavery are thus lucidly set forth by Dr. Whewell, in his 'Elements of Morality.'

Slavery is contrary to the fundamental principles of morality. It neglects the great primary distinction of persons and things; converting a person into a thing, an object merely passive, without any recognized attributes of human nature. A slave is, in the eye of the State which stamps him with that character, not acknowledged as a man. His pleasures and pains, his wishes and desires, his needs and springs of action, his thoughts and feelings, are of no value whatever in the eye of the community. Even his crimes, as we have said, are not acknowledged as wrongs, lest it should be supposed that as he may do a wrong, he may suffer one. And as there are for him no wrongs, because there are no rights, so there is for him nothing morally right; that is, as we have seen, nothing conformable to the supreme rule of human nature; for the supreme rule of his condition is the will of his master. He is thus divested of his moral nature, which is contrary to the great principle we have already laid down, that all men are moral beings—a principle which, we have seen, is one of the universal truths of morality, whether it be taken as a principle of justice or of humanity. It is a principle of justice, depending upon the participation of all in a common humanity; it is a principle of humanity, as authoritative and cogent as the fundamental idea of justice.

There is one defence of negro slavery, which represents the negro as a being inferior to the white man in his faculties. He is asserted to approach in his nature to the inferior animals; and hence it is inferred that he may be possessed as a Thing, like the animals. But this defence is manifestly quite baseless. The same faculties of mind have appeared in the negro, as in the white, so far as the condition of our negro nations and negro classes has afforded opportunities for their development. The negroes do not appear to be duller, ruder or coarser, in mind or habits, than many savage white nations; or than nations, now highly cultured, were, in their early condition. The negro has a moral nature, and is therefore included in the consequences which follow from the principle, that all men have a common nature. The negro has the same affections and springs of action as we ourselves. He loves his wife, is children, his home, and any security and stability which is granted him. He can buy and sell, promise and perform. He has, as much as any race of men, moral sentiments. He can admire and love what is good, he can condemn and hate what is bad. He has the sentiment of rights and wrongs, also. Though the law allows him no rights, he can feel bitterly the monstrous wrong of the law. His reason is the universal reason of men. He understands the general and abstract forms in which language presents the objects and rules, with which reason deals. He recognizes, as we do, a supreme rule of human action and human being; for like us, he can direct his thoughts and acts to what is absolutely right. In short, there is no phrase which can be used, describing the moral and rational nature of man, which may not be used of the negro, as of the white. The assertion that there is, between the white and the black race, any difference on which one can found a right to make slaves of the other, is utterly false.

Again, in States where negro slaves are numerous, to teach them to write or read is forbidden by law, under the severest penalties. Such laws suppose the capacity of negroes for intellectual culture; and are an implicit confession that it is necessary to degrade their minds, in order to keep their bodies in slavery. When such practices and such laws prevail, to defend negro slavery by asserting the inferiority of the negro race, can hardly be free from the guilt of willful blindness of conscience, persisted in in order to uphold conscious wrong.

The Moralist, then, must pronounce slavery to be utterly inconsistent with humanity and with principles, which, being from the universal nature of man, may be deemed fundamental principles of justice. Slavery is utterly abhorrent to the essence of morality, and cannot be looked upon as a tolerable condition of society, nor acquiesced in as what may allowably be. Whenever slavery exists, its abolition must be one of the great objects of every good man.

Utility of Literature and Poetry.

There are persons, among whom are included some of the judicious and learned, who if they do not wholly discard polite learning, regard it as a mere grace, rather than a real good, a showy appearance, rather than a valuable substance, a temporary gratification, rather than a solid advantage.—With these impressions, as was to be expected, they have looked upon the pursuits of literature as scarcely worthy of sound, manly, and scientific minds.

It is well that there are men of this description. They have some truth and reason on their side. It is not without its utility, that they should forever point us, as they do, to the exact sciences, to the mathematics and natural philosophy, and then earnestly assure us, that these are the foundation and the framework—the only things important to make a man. Foundation and framework are essential, truly, but these are not all that is valuable. What would a village of foundations and naked timbers be? And, what would be a community of men, who were mere framework, gaunt skeletons? Cover the houses; finish them within; surround them with shade, and water, and garden, and orchard. Clothe these ghastly skeletons; fill them out, and round them off with suiting material; shape them into grace and comeliness, accustom them to the civilities and gentleness of polished life. This is the literature of the matter. This is the practical, and useful, and beautiful, of man and his arrangements.

It is well that there are those, who can go out into a grand forest of pines and oaks, and think of nothing but masts and ribs for ships; and others who can pass down our valleys and rivers, interested only to look at mill-seats, facilities for slack-water navigation, and passages to push canals and railroads. But such scenery, to another order of minds, is a feeling, and a voice, and a blessed teaching, and acts on the inward spirit, to soothe, to soften, to lift it heavenward. It is to them an impressive literature—it is to them nature, in the character of a language full of high lessons and inspirations. The visible world, no doubt, was intended thus to speak to man, to speak to him attractively.

It is well that there are others, who can travel among mountain heights, out from whose rattling crags 'leaps the live thunder,' interested only to inquire for elevations in feet and inches, to ascertain whether the rocks are granite or pudding-stone, or to settle a question of coal or chalybeate formation. But there is more in these scenes, vastly more, than mere objects of dry, arithmetical inquiry. There is a glorious, ever-speaking literature. Mountains, 'ye are wondrous strong;' in your broken grandeur ye do discourse high eloquence. Ye speak intelligibly the attributes of your Divine Author! Ye lift up the spirit of man to the great Eternal!

Well is it that there is still another class of persons, who can go out under our firmament, and, by telescope, ascend up among and beyond its worlds, and yet have nothing to talk of but parallax, azimuth, perigee or aphelion. Glorious stars! They are the poetry of heaven! Hung on the vestibule to light the way, with silent eloquence they point all the just to their holy rest. As a type and symbol of the glories within the heavenly world itself, their words are unto the end of the world. Beautiful expanse of stars! Shine upon us! Ye seem the benignant light of Jehovah's countenance, most intelligibly attracting us to reverence and devotion. Such is the literature of the heavens; day unto day uttereth speech, night unto night showeth knowledge.

It is well that there are persons of a still stranger description, who can look on man, bearing the impress of God, and holding in his hand an invitation to dwell in the presence of the eternal throne in heaven, and then set themselves down, as mere political economists, to dry calculations as to his capable labor and proper wages, his expense and profit, his consumption and production. Man, reasoning, gifted, enjoying immortal! He holds and directs the lightning, weighs the planets, measures the stars, aspires after the Infinite, walks with God. Here, in this higher sphere, where he appears as a thinking, feeling, growing, worshipping, God-like spirit, is presented the literature of man—of his powers, accomplishments and destiny—Certainly this last view of him possesses by far the most dignified and commanding interest.

These brief allusions to the office and sphere of literature, in contrast with those of the sciences, may show how easily its claim to the regard and study of scholars may be established. It is not that the sciences are to be deprecated. Important and indispensable they are to the practical arts of life, and also to intellectual discipline. We only urge that polite learning, when sound and instructive, be highly valued and honored as it most richly deserves.—*Rev. Dr. White, in Bib. Repos.*

Personal Appearance of Children.

Some writer, but his name we do not know, holds the following rational discourse in relation to the dressing of children:

Send two children into the streets; let one be a bare-headed, bare-footed ragamuffin, with a face which perhaps never had but one thorough washing, hair that never heard of any comb, and nobody would think of giving him a hand to help him through any mud puddle or over any gutter; or if he should get run over in the street, you would hear no other remark than that he was a dirty dog, and might have got out of the way. On the other hand, send a sweet girl into the street, looking like a new blown rose, with the glistening dew-drops hanging from its leaves, and above all, her face as clean as air, as transparent as you know her untainted mind is under all this, and there is not a chimney sweep so low that he would not give her the side walk; nor a clown, even among the clownish, who would not, if he dared touch her, wipe his hands upon his clothes, and with delight carry her over the crossings, rather than that she should soil even the sole of her slipper.

Two Beautiful Sisters.

One morning, as the sun arose, two spirits went forth upon the earth. And they were sisters; but Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze upon the countenance of Faith, for her eye was serene, and her beauty changed not; but Hope was the delight of every eye.

And the child sported in the freshness of the morning, and as she hung over the gardens and dewy lawns, her wings glittered in the sunbeams like a rainbow.

"Come, my sister," she cried, "and chase with me the butterfly from flower to flower."

But her sister was gazing at the lark, as it rose from its low nest, and warbled among the clouds.

And when it was noon, the child said again, "Come, my sister, and pluck with me the flowers of the garden, for they are beautiful, and their fragrance is sweet."

But Faith replied, "Nay, my sister, let the flowers be there, for thou art young, and delightest thyself in their beauty. I will meditate in the shade until the heat of the day is past. Thou wilt find me by the fountain in the forest. When thou art weary, come and repose upon my bosom." And she smiled and departed. After a time Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said: my sister, wherefore dost thou weep, and why is thy countenance so sad?"

And the child answered, "Because a cloud is in the sky, and the sunshine is overcast—see, the rain begins to fall."

"It is but a shower," Faith replied, "and when it is over the fields will be greener than before."

Now the place where they sat was sheltered from the rain, as it had been from the noontide heat. And Faith comforted the child, and showed how the waters flowed with a fuller and clearer stream as the showers fell. And presently the sun broke out again, and the woods resounded with song.

Then Hope was glad, and went forth to her sports once more.

After a while, the sky was again darkened and the young spirit looked up, and behold there was no cloud in the whole circle of the heavens. Therefore Hope marvelled, for it was not yet night. And she fled to her sister, and cast herself at her feet, trembling exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed to the sun and said, "A shadow is passing over the face thereof, but no ray of his glory is extinguished. He still walketh in brightness, and thou shalt again delight thyself in his beams. See, even yet his face is not hidden wholly from us." But the child dared not look up, for the gloom struck upon her heart. And when all was bright again, she feared less than before.

When the eventide was come Faith went forth from the forest shades, and sought the lawn, where she might watch the setting of the sun. Then said she to her young sister, "Come and behold how far the beauties of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night.

But Hope was now weary,—her eye was very heavy, and her voice languid. She folded her radiant wings, and dropped on her sister's bosom and fell asleep.

But Faith watched through the night, she was never weary, nor did her eyelids need repose. She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the young sleeper, that she might sleep in peace.

Then Faith looked upward, and beheld how the stars came forth. She traced them in their harmonies, which mortal ear hath not heard; and as she listened, their music entranced her soul. At length, a light appeared in the East, and the sun burst forth from the portals of the heavens. Then the spirit hastened to arouse the young sleeper.

Awake, O my sister, awake!" she cried, "a new day hath dawned, and no cloud shall overshadow it. Awake, for the sun hath arisen which shall set no more."

The Cherokee Nation.

The Cherokee Advocate makes the following appeal to the christian community in the United States, on behalf of that devoted, but most interesting people, the Cherokee Indians:—

To the Christian Community in the United States:

BELOVED FRIENDS:—I should not take the liberty of coming before you with any of my distresses, were it not for that brotherly love which unites the hearts of children of God in every land, and makes it their delight to know, and bear each others burthens. Many of you, I presume, have already sympathised with the Cherokees, and shared deeply in their afflictions. I would not therefore call on you, to contemplate past events, further than shall be necessary to represent our present distressed condition; nor can I represent this but in part.

From time immemorial, the Cherokees were peculiarly happy in each other, and in their own chiefs and government. At length the United States Government displayed special kindness, in erecting mills, and smith-shops, and in furnishing us with implements for domestic and agricultural employments, and especially in encouraging, and assisting missionaries in instructing us and our children, not only in literature, but in the great doctrines of religion. We wished to follow the advice and example of the United States as far as we consistently could, and therefore adopted a republican form of government, in which the majority ruled; and all the people at the return of stated periods, assembled to elect their officers. Under this government they lived happily for a number of years. At length, however, by circumstances entirely beyond control, divisions were excited among them, and the kindest ties of friendship were broken; so that brother was set against brother, son against father, and friend against friend. The nation however clung, and still clings, to its republican government; but the divisions introduced a number of years ago still continue to exist, and the minority dissent from the government formed by a large majority of the people, and decline submission to the rulers they have elected. I do not mention this to wound your feelings, or injure the character of the minority; but simply to make known our situation: Our officers being sworn into office, feel bound to sustain, as far as possible, the government and laws of the nation, while a few of the minority, I hope but a few, seem determined to put them down. And thus there is a direct collision. Could we make a law that the minority should govern, without destroying all government, and introducing mere anarchy, or could we do anything else consistently to bring back that brotherly affection which but a few years ago existed among us, I for one would rejoice to do it. But the question recurs, what can we do? The darkness grows still darker in our path; and I greatly fear the effects of a continued division, let the parties be separated or not. And though I would not call in question the purity of the President's motives in recommending a division of the country, and the extension of the criminal laws of the United States over us, yet I greatly fear the effects of such a measure, as being likely to produce very disastrous consequences, if not the entire destruction of the nation. But with the nation must fall, also, all our churches, schools, and institutions for religious and literary improvement, and all our hopes, and the hopes of the christian public with regard to our future prosperity. Although those of us who have a knowledge of God, supplicate his aid, and some of us spend nights in prayer, and cling to God as our only hope, yet I greatly fear the consequences of having the Cherokees, or any considerable portion of them, called upon again to remove without their consent.

In view of our present distresses, and the gathering clouds which seem to threaten us, I must earnestly beg and entreat your immediate, fervent and effectual prayers in our behalf. O, pray for distressed Cherokees. Pray that the United States government may be directed by Infinite Wisdom to such a course as shall be best calculated to *reinstate* us in our former united and happy condition.

Your afflicted brother in the gospel,

GEORGE LOWREY,

Acting Principal Chief Cherokee Nation.

A MANUSCRIPT BY OLIVER CROMWELL.—A correspondent of the N. Y. Observer, says: —'On a recent visit to New Rochelle, I was informed by an intelligent gentleman, that Mr. Pintard, a descendant of one of the Huguenot families, by whom that town was settled, had in his possession two manuscript volumes, in the hand writing of Oliver Cromwell, which contained the history of his times. How they came into the possession of the family, is not known; but there was no question of their being genuine. And I wish to make this statement in your paper that the attention of the New York Historical Society may be called to so interesting and important a manuscript, and that if it prove to be true, that they may take the proper steps to verify it, and to print it, under their supervision. There can be no doubt that Mr. Pintard would consent to give to the world the privilege of being possessed of a work of such surpassing interest.

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, AUGUST 6, 1846.

THE FREE CHURCH OF SCOTLAND.

The movements that have resulted in giving a large portion of the established church in Scotland, the above distinctive title, are known to our readers. They are movements that very clearly mark the onward march of the principles of religious liberty. They indicate that there is still an unblenching integrity and purity in the evangelical faith, which has been there so long and so nobly espoused.

But while progress is so distinctly traceable in the events that have led to the formation of the Free church of Scotland, we see in them and in the present position of things in that country, evidence from which we cannot turn away, of the much, in this direction, that remains to be done. There is yet a fearful remove from emancipation in spiritual things. There is still a clinging to what is rotten in the past, and to what should be forever obsolete in the kingdom of Christ. The great body of this church, with the venerated name of Chalmers at their head, yet conform in their sentiments to that, in all times, most destructive religious dogma—the union of Church and State.

Our readers will remember that Dr. Chalmers a few years since, and while the controversy which has led to the sundering of the Presbyterian church in Scotland, was pending, delivered lectures in London to crowds of admiring listeners, representing largely the nobility and the hierarchy of England, in which he elaborately and eloquently defended the grounds of such union. His position with that of Drs. Candlish, Cunningham, and the great body with whom he is associated, we understand to be one in which there is substantially an advocacy of church and state union, and an opposition only to the abuses that they have so bitterly experienced, and those of kindred character. Maintaining such ground as this, we do not understand how they are entitled to the denomination of 'free' which they claim, and by which they have come to be known.

They are certainly to be commended for the noble intrepidity with which they stood forth at a trying emergency, and vindicated their religious rights against the encroachments of legalized worldliness. They have received no more of cordial, warm-hearted approval from the Christian community, than the religious and sacrificing stand for conscience and truth, which they have taken, requires. We give them our hand and our heart in all that they have done, while we deeply lament that so much remains undone. And we believe sincerely, that in no other than an extremely qualified sense, can they ever be 'free indeed,' until that most pernicious theory to which they still cling in devotion, is forever abjured and put away.

It is strange that our brethren of that church should not see the absurdity of the views thus maintained. To us it is difficult of explanation, that they cannot perceive that the fruit which they have bitterly tasted, is but the natural production of the tree that they have themselves planted, and their own soil nourished. The Lord speedily give them understanding in these things teaching them, that in his spiritual, as in his natural kingdom, 'Men cannot gather grapes of thorns, nor figs of thistles.' Christ's kingdom is not of this world, and if its professed subjects will involve themselves in the contradiction of what he has so explicitly taught, and seek unholy unions, they shall reap, as did Jehoshaphat in his affinity with Ahab, a harvest of whirlwind. The church has been nourished by bread from heaven, and kept pure in wildernesses, but never in courts or kingly alliances.

We cannot but feel in dwelling on such a theme as this, that the American Church, and the Baptist portion of it especially, have still a most important mission to accomplish. May the Lord anoint them with grace, fill them with wisdom, energy, and holiness to perform it.

SYMPATHY WITH POOR STUDENTS FOR THE MINISTRY.

Messrs. Editors,—The following letter was commenced in reply to one received from Rev. S. Ilsley, pastor of the Portsmouth Baptist church. On farther reflection, however, I concluded to alter, somewhat, its shape and style, and to send it to your office for publication, that if calculated to do any good, it may have the opportunity of doing more. I have given but a faint utterance to feelings which have, for years, been a source to me of pain. Yours, truly, J. U.

New Hampton Theological Institution, July 27, 1846.

Dear Brother,—Your letter of the 11th inst., inquiring, in behalf of the ladies of your church, whether there are at this Institution students embarrassed for want of funds, and who would be aided by articles of clothing, &c., was duly received, and, I need not add, afforded us sincere gratification.

You, brother Ilsley, know enough of students to be most painfully aware that their lot, generally, is one of poverty,—poverty in one of its worst forms,—checking the generous impulses of the soul, breaking down its native buoyancy and cheerfulness, and hampering, in a hundred ways, the full and vigorous exercise of the intellectual powers. It is not poverty inherited, a crushed condition, having within itself no elements of relief, neither the remembrance of a better past, nor the hope of a more sunny future, for all the feelings may grow into a conformity with such a state, and the mind yield to it as to an accustomed yoke. But the student's poverty comes upon him as an unaccustomed evil. It is forced on him by the necessities of his case. The mental cultivation and furniture for which he toils, through long years of study, involves constant expenditure and little income. True, he may, and does, often, do much toward his own support, and much by way of physical labor, which even conduces to the highest and most successful action of his intellect; but, as often, his labor is such, both in kind and amount, as to conflict, directly and sadly, with the immediate object of his endeavors. Nor are those who do most for their own help, exempt from contingencies of sickness and various disappointments, which may disarrange their best laid plans.

The student, then, must be poor and dependent, assimilated to the beggar in condition, and yet with a spirit high, generous, full of benevolent impulses, the moral opposite of mendicity, embracing the world in his reach of love, submitting to all that is humiliating and galling in poverty, that he may make others rich. It is this very circumstance,—that he is poor without the spirit of the beggar,—which makes his poverty the more irksome. He is conscious of power; he knows that there is not a branch of business to which he might not direct his energies with the most honorable success, did not his solemn convictions of duty bind him to his present course. The companions of his earlier youth have already entered on a career that promises competence and ease. A consciousness that his poverty is incurred for Christ's sake may, indeed, sustain him under a burden otherwise insupportable, and impart to him a measure of holy fortitude, but it will not enable him to act the Stoic. He may bear up and press on, but he will not cease to feel. Let me illustrate. He mingles in refined society, sharing the hospitality of those who do not know the extent of his wants. His coat is rusty, and thread-bare, and darned; his hat has stood by him through many a change in the fashionable world; beneath his boots, cold though it may be, there are either no hose, or such as his washer-woman has long since ceased to waste her yarn upon. Now he is neither a martyr, nor a confessor, nor a saint of extraordinary pretensions, and would it be strange should he experience a little mortification betimes?

But there are sterner sufferings at our Institutions,—sufferings which, if exhibited in full, would startle the Christian community. Such an exhibition has never been made, it never will be, it never can be. But not seldom is it that pecuniary embarrassments forbid the weary brain to rest at night, after the exhausting labors of the day have closed; nor a rare case is it for one, whose mind is habitually taxed to the extreme of healthy action, to superadd other efforts involving physical prostration with all its life long evils, or perhaps the early extinction of life itself.

The graves of Genius!—little does the world know how many of them relentless poverty has dug!

Poor Forbush, our college-mate!—you remember him well,—his universality of scholarship, his uncommon modesty, his sweetness of temper, his irrepressible intellectual ardor, his courageous, death-like struggles with pecuniary want, compelling his over-worked mind to work out the means of its still farther cultivation. Yes, *poor* Forbush! poverty was too strong for him; he was equal to every other foe, but not to this. But the weary one now rests; and half a score of years has he rested in the College cemetery, which his own hands had helped to build, where the Kennebec, with its plaintive murmur, still chants his death-dirge. But O, who may tell how much that mind of might, that heart of exquisite sensibility, endured, ere that heart ceased to suffer, and that genius soared away to more congenial climes!

The case of Forbush may be thought an extreme one. In many of its features it is; but after all, it is but the striking representative of a great class. Did delicacy allow it, I could point particular churches to their now loved and revered pastors, and assure them that I knew them in college days, as *actual sufferers*. I could point out those whose entire course was one of *incessant struggles with want and harrassing uncertainties*. I could mention one,—whose acquaintance I have made since leaving college,—a graduate of Brown University, now one of our most successful teachers, a man of indomitable energy and iron will, who passed *two entire days without a particle of food, and obtained his first mouthful by walking, faint and hungry as he was, some 30 or 40 miles to his father's house, and that father one of the most esteemed pastors in Massachusetts.* I could mention cases now existing, the details of which would show that there are other martyrs than those who embrace the stake. But it is needless to particularize; the *majority* of students at our colleges and our theological institutions, suffer pecuniary embarrassment, some more and some less, but all to a degree which renders them fit objects of the regards of those who love that cause on whose altar most of them have thrown themselves a living sacrifice.

I have wept over the account of young Luther, singing for a morsel of bread at the doors of the wealthy, while at school, and returning to his study again, hungry and in tears, with his little heart bursting at the harsh words he had received. But O, when he found a 'Shunamite' in the pious matron of Eisenach, I have responded, Amen! to the declaration subsequently made, in allusion to this incident, by the mighty Reformer:—'*there is nothing sweeter than the heart of a pious woman.*' To the women of New England, I commend the struggling students of New England. Let me assure them, that their charities and their sympathies will be gratefully appreciated, and be remembered to their honor, to whatever eminence of station or usefulness the future may exalt the recipients of their present bounty.

From what I have said, the ladies of your church will readily see that aid of almost any character will be acceptable to our young brethren. The sewing circle cannot meet all their wants, but it will be praise enough that 'they have done what they could.' Theirs it is to wield the scissors and ply the needle. Whatever their hands may find to do, they may do with their might. We will gladly take upon ourselves the ministration of their bounty, assuring them it shall be appropriated with all the wisdom and discrimination we may be able to command. Yours, truly, James Upham.

Rev. S. Ilsley.

CORRESPONDENCE FROM BERKSHIRE.

Savoy, Berkshire Co., July 24th, 1846.

Messrs. Editors,—Having a few leisure moments, permit me to give you, and through you, the readers of the Reflector, some account of my travels and labors in the Bible cause, in 'Old Berkshire.'

I came into the County, and began on the last Lord's day in June, after some preliminary labors with the officers of the Co. Bible Society, which is an auxiliary of the American and Foreign Bible Society, in whose service I have been for nearly seven years in New England. I commenced at Lanesboro', on Sabbath morning, and in the afternoon at Pittsfield, the field of labor of our esteemed brother B. Miner, where I was enabled with the aid of the pastor and other brethren, to raise one hundred dollars for the Bible cause. This church is now in a very prosperous condition. I was very agreeably disappointed to see their house of worship well filled with an intelligent and attentive congregation, among which was His Excellency, Governor Briggs and family. He, with several others, have lately united with the church there. Gov. B. has been a member of the Baptist church, from early life. I am happy to say that our dear brother M., who has so recently left our own neighborhood, is exerting a very happy influence in that flourishing and beautiful town. May the Lord bless his faithful labors, not only in the enlargement of the congregation, but by causing the word by him dispensed, to be the power and wisdom of God to the salvation of many who hear him.

I have also visited Tyringham, Lee, West Stockbridge, Egremont and Sandisfield, on the south part of Berkshire, in each of which I found the different pastors and brethren ready to co-operate with me in promoting the Bible cause, both by their labors and liberal contributions.

At Tyringham, our excellent and worthy brother, Rev. George Phippen, is pastor. This church have lately built them a neat and commodious house of worship in a growing village, known by the name of Hopebrook. At West Stockbridge, our young brother, Rev. L. Selleck, is the pastor. He baptized two willing converts, the Sabbath before I was there, at the village called Vandusenville, where he preaches a part of the time, and some others were soon to go forward in the ordinance of baptism, in accordance with the word and example of our blessed Lord. This church is but young, and have not yet built a house of worship. Here I obtained forty-five dollars. At Egremont, our brother Crandall is pastor. Here the church appear to be in a prosperous condition. They are making considerable repairs upon their house of worship. Here I obtained thirty-four dollars. The church at Sandisfield is one of the largest in the County. Our worthy brother, Rev. J. Higby, is the pastor. They have a good house of worship, and a good Parsonage, and are prosperous. Their esteemed pastor is about to leave them to go to the West, much to their grief. There I obtained forty-five dollars. This is the birth-place of our excellent brother, Rev. Dr. Sears, whose aged father I had the pleasure of visiting. The County is a most beautiful specimen of nature's luxuriant bounty, as every variety of her gifts for the supply of man and beast is most abundant. More hereafter of Berkshire. Yours, truly,

H. Seaver, A'gt of A. & F. B. Soc.

THE MASS. BAPTIST CHARITABLE SOCIETY,

OR THE WIDOWS' FUND.

Messrs. Editors,—I wish the privilege of presenting before your readers a few facts and suggestions concerning the Society, the name of which stands at the head of this article. Not having the records before me, what I shall say may not be so particular or so accurate in relation to some things as would be desirable, yet such statements and suggestions will be made as may be useful in directing attention to the wants of the widows and children of our departed ministers.

The design of this Society from the first has been to furnish aid to the widows and children of deceased Baptist ministers who were left in circumstances to need such aid. At first it was altogether an Associational affair, and was confined to the Warren Association. As Associations multiplied, each Association took care of its own widows. The principal means were from collections taken after the annual sermon. This money was ordinarily distributed by a Committee in case there were suitable objects to receive it. If it was not needed it was put into the hands of a Treasurer till it was needed. Occasionally, donations were received for this object from other sources. In this way many a widow's heart was made to sing for joy. As the number dependent on this charity was not great, a considerable amount was accumulated in some Associations, while others needed more than they collected. Such was the state and history of 'the Widows' Fund,' as this Society was then called, till about twenty-five years ago, when this whole business assumed a new shape. About this time a widow lady of the First Baptist church in Boston, by the name of Sparhawk, left by Will between one and two thousand dollars, to be appropriated for the assistance of widows and children of deceased indigent Baptist ministers in Massachusetts. I think Bro. Winchell, of precious memory, had something to do with the bestowment of this legacy. Some other sums were added to this amount about that time. The interest and the accumulations from the yearly collections soon swelled the whole to quite a sum. In order to put this in better form, a Society was formed and a charter obtained to render the funds secure under the title of the Massachusetts Baptist Charitable Society. The funds that were designed for the whole State, were of course put into the Treasurer's hands. The Treasurer was that most estimable man, Levi Farwell, who not long since left us for a higher sphere of action and happiness above. Dr. Bolles, another of our good men, was many years President, while the Rev. N. W. Williams, who still survives in another State, was its faithful and accurate Secretary. A plan was soon formed to bring all the monies collected for the same object into the same treasury, but still to be for the use of the several Associations, as they should contribute. On this plan each Association had a right to a delegate to this Society.—Most of the Associations have come in with this plan, and assistance has been given to the objects of this charity in all parts of Massachusetts.—Some of the widows who have received our aid were left by men whose prospects when living were as good as almost any in the Commonwealth, showing how much all ministers are interested in this charity.

The amount of funds on hand is something over \$6,000. As this Society had not attracted much attention, at the last meeting of its Board, it was thought advisable to send out in our religious papers a succinct account of the Society, embracing its past history, present state, and future wants. This service the writer of this article was requested to perform. A brief outline of its past history has been given above. Our present state is as follows: The number of the recipients of our bounty is from 13 to 16, having doubled within a few years, though one died last year, and one so changed her circumstances as not to need our help. Some of these widows have received aid many years, while others have been left in widowhood but recently. These widows are in different Associations. The Barnstable has one, the old Colony one, the Boston four, the Salem one, the Worcester three, the Wachusett one, the Franklin two, the Westfield one, and the Berkshire one; in all fifteen. I am not certain that every part of this list is right, but it is not far from it. The sum necessary to meet the wants of these widows will be about \$800, over rather than under. To meet this demand we have the interest on the fund not far from \$375. The collections about \$300, though that is more, it is presumed, than has ever been realized in one year; and unless special efforts are made, more than will be received this year. But estimating the sum at \$300 we shall have only \$675, to meet \$800, leaving at least a deficiency of \$125. Since our appropriations in May, another aged widow has been added to our beneficiaries. By the death of our father in the ministry, Rev. Shubael Lovell, his widow, who has long labored and sacrificed in the toils and sufferings of her husband, has been thrown on the world without means of support. It is apparent from the past that our dependent widows will be increased in a more rapid ratio than in time past. From the observation which we have made, this charity has a very slight hold of our churches, or even of our ministers, especially the younger part. Then widows of our departed brethren are for the most part laid aside to be forgotten. The object of this communication is to bring them before the public eye, and thus to enlist sympathy and aid in their behalf. If ministers do nothing, who will? They may be young or rich, but that may not avail their wives and helpless children. Riches often strangely take to themselves wings and fly away; the rich to-day may not be rich to-morrow. Youth is no security against death; some of our beneficiaries are in the morning of life, or in the midst of life with their helpless children. Should not, then, all our ministers do what they can for the widow and the orphan? Will not the churches, especially those who have ample means, add something to our ability to do good? Are there not private brethren who will make donations or legacies to our Society? Cannot an effort be made to increase our collections at our Associations this year, so as to save the funds we have on hand? Will not those who preach the introductory sermons bring this subject before the people at the close of their sermons, when the collection is taken, and use such motives to liberality as a husband and a father would use when he reflects that his own wife may be a helpless widow, and his children helpless orphans. Formerly this was always done, but lately not a word is said, and meagre collections are the result: now the facts are that the brethren and sisters and others are not informed, and moved as they should be and might be. Could they fully understand the case, they would give liberally.

This is a self-perpetuating Society; new members are chosen by the body itself. This may seem to some to be on a wrong basis, but if it were on any other, it is feared that it would soon become extinct. If any ministers or lay brethren are interested in this Society, and would willingly contribute to promote its interest by at least their presence at the anniversaries, and to give us good contributions at the Associations and otherwise, we engage they shall all be elected next year. We have do-nothing members enough now. The Anniversary is always the last Wednesday in May, at 12 o'clock, M. in Boston. The Board consists of a President, Secretary, and Treasurer, with twelve trustees, who transact the business of the Society. This Board have a meeting immediately after the Anniversary, and another during the session of the Boston Association. The officers for the present year are the writer of this article, President, Thomas Shaw, Esq., Secretary, and Joshua Lincoln, Treasurer, Boston. Any communication to the Secretary, or either of the other officers, will receive due attention. Abial Fisher.

South Milford, July 23d, 1846.

CHARITY.

There is no trait of character, the possession of which is more indispensable to the Christian, than that of charity. Yet we fear this grace is not appreciated by many of the professed followers of Christ, as it was by Paul, who so beautifully said, 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.—And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.'—

Whatever may be our profession, if we are destitute of charity, we have not the love of God shed abroad in our hearts. If we possess this grace, then we also possess many other inseparable noble virtues, and are truly the children of God.—If an individual possesses true charity, he will be remarkable for forbearance, compassion, kindness, ingenuousness, and liberality; and his salutary, blessed influence, will be powerfully felt by all with whom he associates; and many will be led, by his example, to glorify their Father who is in heaven. A man of charity, it is true, will not be blind to the difference between good and evil; he cannot equally love and confide in the friends and foes of God; yet he will look upon all men as brethren—whatever their nation, sect, or character—and will endeavor to do them good. In his intercourse with his fellow-men, he will put the best construction on every thing; he will be willing to excuse weaknesses, to extenuate offences, and be ever ready to grant forgiveness.

How much happier would society be, if it were composed of men who envy not; vaunt not themselves; are not puffed up; do not behave themselves unseemly; seek not their own; are not easily provoked; think no evil; rejoice not in iniquity, but rejoice in the truth. There would then be among men, no unholy bickerings, no angry disputations; no evil-speaking and calumny; no misrepresentations and abuse, but men, instead of hating and injuring one another, would love each other, and endeavor to promote each other's welfare.

In this fallen world, it cannot be expected that all men will act toward us agreeably to justice and righteousness. We must constantly expect trials; and let us by prayer, seek for grace that we may be prepared to meet them, and to be profited by them. If we receive injury from our fellow-men, we should not cherish hard thoughts, nor return evil for evil, but should pray for those who despitefully use us; and if our enemy hunger, let us feed him; if he thirst, let us give him drink; by so doing, we shall heap coals of fire on his head, and thus melt him down. There is nothing gained by uncharitable conduct; men will not be led by it, to renounce their opinions or their practices; but on the other hand, by such conduct, they will become more firmly attached to them. Persons whose views and practices are wrong, surely deserve our sympathy and our prayers. If we had been placed in similar circumstances which they had been, perhaps our condition would have been as equally deplorable, as we consider theirs.

We were led to these thoughts, by reading the following interesting Rabbinical story. U.

AN UNCHARITABLE SPIRIT REBUKED.

And it came to pass, after these things, that Abraham sat in the door of his tent, about the going down of the sun. And behold, a man, bent with age, came from the way of the wilderness, leaning on a staff! And Abraham arose, and met him, and said unto him, 'Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise early in the morning, and go on thy way.' And the man said, 'Nay, for I will abide under this tree.'

But Abraham pressed him greatly; so he turned, and they went into the tent; and Abraham baked unleavened bread, and they did eat. And when Abraham saw that the man blessed not God, he said unto him, 'Wherefore dost thou not worship the most high God, Creator of heaven and earth?' And the man answered, and said, 'I do not worship thy God, neither do I call upon his name; for I have made to myself a god, which abideth always in my house, and provideth me with all things.'

And Abraham's zeal was kindled against the man, and he arose, and fell upon him, and drove him forth, with blows, into the wilderness. And God called unto Abraham, saying, 'Abraham, where is the stranger?' And Abraham answered, and said, 'Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness.'

And God said, 'Have I borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me; and couldst not thou, who art thyself a sinner, bear with him one night?'

MASSACHUSETTS BAPTIST CONVENTION.

This Society, of which the Report has been received, has, under some name, been in existence more than forty years; and has, undoubtedly, been the means of great good to the cause of Christ, and especially to the interests of truth in this State. We are assured that no person can become extensively acquainted with the Baptist churches in Massachusetts, without being deeply impressed with the importance of a common treasury to which funds shall be contributed by all the churches, to be appropriated, at stated periods, to the most needy and most deserving. A large number of the abler churches in this State once received assistance from this Society. They, of course, are interested in its prosperity. The feebler churches must also be as much interested in it. All, then, it is presumed, are not only determined to sustain the Convention in its benevolent work, but to increase its efficiency. This is right. Let us cultivate the homestead, or we shall have nothing with which to cultivate foreign fields. We are sound in theory. Colleges talk well on this subject; but talking and doing produce sometimes important differences in the results. Money is now greatly needed. Feeble churches and new interests in the State are calling loudly for aid; and unless assistance is soon afforded, sad, disastrous will be the consequences. An important field now occupied, must be abandoned, and very inviting openings for usefulness must be neglected. A few hundred dollars, not more than is sometimes given to a single pastor as his salary by a wealthy church, will continue to more than twenty churches in Massachusetts the pastors of their choice—will keep these pastors just above pecuniary embarrassments. But let the needed aid be withheld, and they all must suffer in consequence—will be obliged to leave places where they are beloved and doing good, or to give their attention a part of the time to something else than the work of the ministry, or be harrassed with debts. Either way the cause of Christ will suffer an injury that cannot be easily estimated.

What shall be done? Shall an agent be employed, whose sole business shall be to lay the claims of the Convention before the churches, and take up collections in its behalf? The Board think this not best at present, but in their Report, they advise that it be proposed to the churches to raise a certain sum—the sum deemed indispensable to carry on advantageously the operations of the Convention—and that this sum be raised by *all* the churches contributing proportionally. To give a definite shape to the plan, a committee has assessed, if the term may be allowed, upon the Associations several hundred dollars, apportioning to each, more or less, according to ability; the amount of which is the least sum that will be needed. This committee, also, availing themselves of the aid of brethren in each Association who may know respecting the comparative pecuniary ability of the churches, have apportioned to each church of the Associations a certain sum, and are making efforts to inform, in some way, each of the sum that it is desired to raise; and as they give this information, they would have the following inquiries accompany it:—Is the sum put to your church, your proportion of the amount proposed to be raised in the Association? Will you raise that, or more, or less, yearly, for the Convention, as you may be able, and may be prospered?

The sum put to each of the several churches is small indeed, while the aggregate amount is considerable. On the plan, therefore, now proposed, it is very important that *every* church does something, either of their abundance, or of their 'deep poverty.' Were every Baptist church in the State to give only one dollar, this in all would amount to more than two hundred dollars. And if each church were to give yearly five dollars to the Convention, the whole sum then yearly raised would be more than a thousand dollars. Or if *every* member of our churches could be persuaded to contribute to this object merely ten cents, once every year, or nearly a cent a month, then the Board would have to appropriate for the benefit of the cause of Christ more than three thousand dollars annually.

It is believed that pastors and brethren in the State have been consulted somewhat extensively relative to the above plan of raising money for the Convention, and that it has met every where with cordial approval and commendation. It has repeatedly been said, as we are informed, when the plan has been stated to individuals, 'I like it much. Needless expenditures for agencies, &c., will thus be avoided.'

Let it then be adopted, and be carried fully out, for years to come. Indeed, it is confidently expected that pastors and deacons will look after this thing, and see that an average proportion is raised by their churches. It is presumed that there are pastors, all over the State, who would cheerfully and gratuitously act as agents, if needed, to a limited extent, to secure something from every church, as is desired; and especially, that the pastors of the aided churches will lend their assistance to secure to the Convention all that is contemplated. We are all concerned in this object, and it must, it will, with the blessing of God, be accomplished. The important, feeble interests cannot be given up. The new and inviting openings must not be neglected. No, brethren! we will not only heartily approve, but *act* as well as approve—give of our influence and substance to sustain our State Society in its benevolent operations.

It may be well to add that the Home Mission Society has now no auxiliary. Its seat of operations is in New York. It has at the present time an agent in this State, Rev. Mr. Morton, who is a brother well recommended. What he collects, however, is not for the Convention, but for a Society entirely distinct from it, whose funds will be expended chiefly at the West. Let this be borne in mind by all, and his efforts will not be suffered unfavorably to affect our State operations.

RHODE ISLAND CORRESPONDENCE.

Providence, July 30th, 1846.

Messrs. Editors,—A very few years ago the writer of these few lines assumed the responsibility of introducing almost the first copies of your paper into our beloved State. Judge, then, of our pleasure in seeing it become the most able, useful and generally read periodical taken by the people. Surmounting the objections which were then urged against it, winning for itself the very general favor of both clergymen and churches, it has become the best channel of communicating intelligence among the different portions of our religious community, and you may rest assured that those who have taken so great pleasure in tracing its useful progress, will do what they can to extend its circulation throughout the State and country.

My object in writing, however, is not to indulge in these grateful expressions, but to give you a brief account of interesting services which took place a few days since at Central Falls, one of the most pleasant villages in our State. The Baptist church in that place, the organization of which is of so recent date, has enjoyed a most rapid and pleasing growth; and with a new and beautiful house of worship, a large and attentive congregation, and skillful choir, and a united membership have within their reach extensive usefulness, and continued prosperity. Our earnest prayer is that neither sinful indulgence, nor neglect of duty on their part will be allowed to blight this fair prospect. As you are already aware an afflictive event of divine providence deprived them of their first pastor, in about one year from the time of his settlement. They are now happily united in the settlement of brother McGear, recently from Pennsylvania, the services of whose installation are above alluded to.

The churches whose delegates composed the council for examination, were the 1st, 2d, 3d and 4th, Providence, the 1st, and 2d, Pawtucket, Valley Falls, Lonsdale, Seekonk and Warren. Having listened to the relation of Bro. McGear's experience, the council were much gratified by the amiable disposition, the obvious love for the doctrines of the cross and the souls of men, the good habits and sound discipline of mind and heart which were evinced by it.

Having also received ample testimony from authentic sources relative to bro. M's moral and religious character, it was cordially and unanimously agreed to comply with the request of the church and proceed at once to his installation. Most of the pastors of the above named churches were present and participated in the services. The sermon was preached by Bro. Tustin, of Warren, and was listened to, as its merits deserved, by a numerous and attentive auditory.

In conclusion allow me to express the hope cherished by the council, that by faithful devotion to the work of the ministry on his part, and by prompt support and co-operation on theirs, the relation between the church and their new pastor will be made permanent and useful. The habit of frequent changes, if cherished, must lead to the most disastrous results; while a patient continuance in well doing rarely fails to secure the most enduring prosperity.

With much affection, yours, truly, T. C. J.

MERCER UNIVERSITY, GEORGIA.

The annual Commencement of this Institution occurred, according to the Christian Index, on the 8th ultimo. Six young gentlemen of the Junior class delivered orations; three graduated.

The Commencement Oration was delivered before the two Literary Societies of the University, in the afternoon of the 8th, by John G. McHenry, Esq. of Greenesboro, an honorary member of the Phi Delta Society. The subject of the Oration, was Popular Education.

On Monday evening, 6th inst., the Young Men's Missionary Society of Mercer University held its annual meeting. The public exercises were conducted by Professors Reynolds and Hillyer. Prof. Reynolds preached an excellent sermon from Isaiah 56:7—'Mine house shall be called an house of prayer for all people.' From these words, he discussed in a forcible manner the 'diffusiveness of Christianity.' The choir sung several appropriate hymns and anthems.

The Baccalaureate address of the venerable President, Dr. Dagg, at the commencement, says the correspondent of the Index, was in his happiest style. It contained much useful advice—many pleasing reminiscences—and a highly flattering compliment to the young gentlemen themselves. It was a handsome eulogium pronounced upon their exemplary conduct, that through their whole collegiate career, without a single exception, they had maintained an entire course of deportment, in the lecture room, and every where else, in which, not an act, a word, or a look had ever created the least displeasure.

The orators performed the parts assigned them, in a style as gratifying to the audience, as it was honorable to themselves.

THE EMANCIPATED SLAVES OF JOHN RANDOLPH.

Our readers have followed the 400 disenthralled human beings set at liberty by John Randolph to their new retreat in Ohio. They were guarantied their freedom in the last will and testament of Mr. R. years ago, but in consequence of an almost endless and expensive course of litigation, their liberty has never till now been secured to them. Judge Leigh, who was executor of the will, declared legal by the judicial authorities, travelled somewhat extensively in the free States, to find for them an asylum and a home. He finally purchased lands in Mercer, one of the extreme Western counties in Ohio, for which place, accompanied by an agent, they took their line of departure some weeks since. But a mob of the citizens, so called, of that county, assembled and compelled them to leave the county, driving them to seek a shelter, as they have done, for the present in Piqua. The last number of the Cincinnati Herald has the following:

'We learn that the colored people emancipated by Randolph, remain yet near Piqua. A correspondent says that they are treated with great humanity by the people in the neighborhood. Little girls and young women carry them pails-full of soup every day; and the strangers are full of gratitude. The Sidney Aurora, denounces in proper terms the conduct of the persons in Mercer, who drove them off. It says:

'They should have made their objections known before the land was purchased, and not waited until they had drawn the last cent they could expect out of the pockets of the blacks—some \$32,000—and then raise an armed force and refuse to let them take possession of their property, as they have done. We look upon the whole proceeding as outrageous in the extreme, and the participators should be severely punished. What makes the thing worse is the fact that a number of those who were fiercest in their opposition to the blacks, loudest in their threats to shoot, &c., were the very men who sold them land, received wages for constructing the buildings, and actually pocketed a large amount of money for provisions, not two weeks before the arrival of the poor creatures, whom they have so unjustly treated.'

Can the people of Mercer County, who drove back this emancipated company, dwell upon the deed as it fastens itself on their character and on their memory, with aught of pleasure? If in a calm review of what they have done to their brethren too long despoiled of the rights God has given them, their bosoms can glow with satisfaction, then will they declare themselves unfit for freemen. They will prove themselves, unless their guilt be washed out in tears of speedy repentance, to be involved in a worse condition of degradation and vassalage far than those whom they have so malignantly persecuted. Let them beware of the just judgments of Him who vindicated the cause of his people in the wilderness against the inhumanity of Edom who would not allow Israel to pass through to Canaan on her highways, nor drink of her free brooks among the hills; and also against Moab and Amalek. The same God now reigns who hath made of one blood all nations of men to dwell on the face of the earth, and whose throne is still founded in 'justice and judgment.' When he shall rise to judgment to save all the meek of the earth and avenge their wrongs, let oppressors and persecutors of those to whom a cup of cold water given in his name, is not ministered in vain, tremble.

COLLEGE COMMENCEMENTS.

For the following condensed account of College Commencements, we are indebted to the N. Y. Evangelist, of July 30th.

Union College.—The fifty-first annual Commencement of Union College was held at Schenectady on Wednesday, July 22d. On the Sunday previous an address to the Theological Society was delivered by the Rev. W. F. Sprague, of Albany, on the importance of Theological study to the Laity as well as the Clergy. The address to the Phi Beta Kappa was delivered by Alex. W. Bradford, Esq., his subject being the social principles first promulgated at the declaration of Independence.

The oration before the the literary societies was delivered by the Rev. Dr. Todd, and without pretension, it is spoken of as abounding in wit, and practical common sense advice to the undergraduates, for whose benefit it was especially intended.

The Graduating Class was about one hundred in number.

The degree of Bachelor of Arts was conferred on about ninety, and of Master of Arts on a less number of Alumni.

The honorary degree of LL. D. was conferred on Bishop Potter, of Pennsylvania, and on Colonel Young. That of Doctor of Divinity was conferred on the Rev. Norris Bull, of Clarkson, Monroe Co., Rev. Jesse T. Peck, Principal of the Troy Conference Academy, Rev. George Burgess, Hartford, Conn., and the Rev. A. McCuen.

New-Brunswick College.—The annual Commencement of this institution was held last week. On Tuesday the annual address was delivered before the alumni, by M. H. Johns, Esq., of Easton, Penn., the subject being 'The new philosophies of the day.' The oration before the societies was delivered by Jas. S. Thayer, Esq., of this city, on 'American commerce—its origin, influence, and the remedies for the evils incident to it.

On commencement, after the usual addresses, the degree of Bachelor of Arts was conferred on the eleven gentlemen composing the senior class.

The honorary degree of LL. D. was conferred on Joshua A. Spencer, of Utica, N. Y.

At the conclusion of the services a large company partook of refreshments furnished by the trustees. A new building—Van Nest Hall—which will constitute the right flank of the College edifice, is to be erected with all possible despatch.

Delaware College.—The annual commencement of the Delaware College was held at Newark on Wednesday. The exhibition excited a lively interest. At the close of the exercises the degree of A. B. was conferred on ten young gentlemen; and that of A. M. on Alfred H. Dashiell, Jr., George M. Gilbert, Henry W. Lister, John E. Parker, Jacob B. Smith, and Luke C. Graves, alumni of the institution.

The honorary degree of A. M. was conferred on Henry S. Patterson, professor of materia medica in Pennsylvania College; and William B. Morris, Esq., of York, Pa.

And the honorary degree of D. D. was conferred on the Rev. Simeon Colton, President of Clinton College, Mississippi; the Rev. James G. Hamner, of Baltimore, Md., and Rev. Levi Scott, of Philadelphia.

We understand that the institution is evincing positive signs of great improvement, and that a class of sixteen or more will enter the institution, at the opening of the next session.

Gilmanton (N. H.) Theological Seminary.—The commencement of this institution took place on the 16th ult. The graduating class numbered 8. The exercises of the day closed with an address before the Rhetorical Society, by Rev. William A. Stearns, of Cambridgeport, Mass. His subject was the American Pulpit—its ends, its means, and its motives.

CIRCULAR,

OF THE BOSTON BAPTIST BETHEL SOCIETY.

To the Friends of Seamen:

Permit us to address you in behalf of the Boston Baptist Bethel Society. This Society has been in operation a little more than one year. Its object is to furnish religious instruction to seamen. We find an ample field among the destitute of the sons of the ocean, as well as many who prefer to attend on a Baptist place of worship. We are debtors to the seamen, and so numerous a body of Christians as we are, ought to sustain a place of worship for them in a seaport as large as Boston.

The Society was commenced as an experiment. Its warmest friends were doubtful of success, yet they felt that even a failure in so good a work would be less reproachful than inaction. But our first year's trial has exceeded our highest hopes. Under the labors of Rev. Phineas Stow, as preacher, the large hall on the corner of Lewis and Commercial Streets has been filled. The evening meetings for prayer have been well attended, and our labors have been repeatedly gladdened by proofs of serious attention to religion, and by instances of hopeful conversion to God.

So satisfactory have been the results of these our first efforts, that benevolent individuals, and the churches in Boston, especially the churches in Baldwin Place and Union Street, who have known most of our operations because in their immediate vicinity, have promptly and liberally contributed to our enterprise. Several societies of ladies too, have rendered us effectual aid. Our expenses which are governed by the most scrupulous economy, amount in all to but little over one thousand dollars annually—not more than one quarter of the necessary expenses of one of our city churches. Yet the beneficial results on the morals and the spiritual interests of the seamen, on the safety of commerce, on the morals of all our seaports, on the cause of religion in all countries, cannot be computed.

Does any one doubt that special efforts for the conversion of seamen are necessary, or that they are attended with the most desirable results? The limits of a circular will not allow us to present the many facts which have so deeply impressed our own minds with the importance, nay, the indispensable necessity of the enterprise. Let any one who doubts, read the Eighteenth Annual Report of the Seamen's Friend Society, recently published, or the facts which appear from time to time in the Sheet Anchor and Sailor's Magazine. Let him take one walk with us to the wharves on the Sabbath, and then let him go into our Bethel and worship with 'them who go down to the sea in ships, and do business in the great waters,' or attend one evening on our weekly prayer meeting, and hear the sailor, who left the home of his childhood as the prodigal son left his father's house, tell how God met him in his course of sin, and led him to the Bethel—the house of God—where the Father whom he knew not 'ran to meet him, fell on his neck and kissed him,' told him he was forgiven, and called him his son! Let him see the face hardened by many a blast, now softened by penitence and beaming with love. Let him hear from lips which once knew not how to be opened but by an oath, now speaking words of warning, of repentance, and of peace. Listen as he utters, though in homely phrase, truths which show his deep and accurate acquaintance with the desperate wickedness of the human heart, or tell the joy of his soul in communion with his God, when away on the billowy ocean. And when his heart has thus been warmed we will ask him to consider well the peculiar nature of the sailor's mode of life—his perils on the sea, his temptations on shore, the peculiar habits he acquires, while his associations, his thoughts, his companions, are so different from all the scenes and customs of the shore and the city—and say whether the peculiarity of the seaman's vocation does not render peculiar and special efforts necessary to his spiritual welfare. See him as he lands, a stranger in a strange city, pounced upon by unprincipled landlords, surrounded by the seductions of pleasure, or decoyed to dens of infamy and ruin, because there is no one to take him by the hand and say, 'Come with us, and we will do you good, we will welcome you to a quiet house, we will lead you to the house of prayer.' Have you a son, a brother, who may even now be exposed in our own city, or in some other city, to perils infinitely greater that those of the ocean? Ah, if you have not, there are sons and brothers thus exposed, and our hearts yearn over them.

On this point we would fain hope, however, that argument is not needed. There are many sailors who visit our port, whose home is in some town on the coast, or in the country. We have therefore thought that many friends in those places would cheerfully come to our aid in this enterprise. It is the intention of the Bethel Committee, if God shall raise up friends for us, to sustain this cause as one of our regular benevolent operations. We can easily raise the greater part of the requisite funds in the city of Boston, and if friends in other places do not come to our aid, we will try to raise the whole, yet we are unwilling to deprive them of the privilege of being 'fellow helpers' in this good work. We desire their cordial approval, their sympathy, their co-operation, and their prayers. And we ask our friends in the towns and villages on the coast in particular, whose sons and brothers are exposed to all the perils to which we have referred, to con-

sider whether they are not called upon to give a steady and liberal support to this enterprise.

What we ask is, that every pastor to whom this circular is sent, will present the subject to his church, and ask them to aid us. Those who are not pastors, we ask to send us an individual donation, and encourage their neighbors to do the same. We are now in want of funds to meet our necessary expenses. May we not hope that this call will be promptly and liberally responded to?

It will be seen that the management of the concerns of the Bethel is chiefly in the hands of laymen, chosen by their respective churches, and well known to the religious public. All the pastors in the city have given their cordial approbation to the Society, but on account of their many engagements ask to be excused from the labor of managing its affairs.

The following are the names of the gentlemen composing the Bethel Committee, to have charge of its concerns for the current year, who belong to the various churches in the city.

Thos Richardson, S. G. Shipley, Joseph Urann, Eben. Carter, } Union Street Church.
Frederick Gould, Lewis Jones, Jones Foristall, Nehemiah Nelson, } Baldwin Place Church.
S. S. Greene, S. A. Wheelock, } Charles Street Church.
Wm. Crowell, Federal Street Church.
Benj. Smith, Moses Pond, } Bowdoin Square Church.
Wm. W. Keith, C. S. Kendall, } Harvard Street Church.
Wm. A. Holland, Tremont Street Church.
Solon Jenkins, South Baptist Church.
Geo. W. Chipman, Friend Street Church.

☞ Remember our Bethel is on the corner of Lewis and Commercial Streets. Donations may be sent to any member of the Committee.

Boston, July, 1846.

COMMENCEMENT AT MIDDLEBURY COLLEGE.

The Anniversary of Middlebury College, at Middlebury, Vermont, occurred on the 21st and 22d ultimo. The exercises were opened with an oration by Rev. David Dobie, of Plattsburg, delivered before the Philadelphian Society. 'It treated,' says the correspondent of the Chronicle, 'of the agency and sway exercised by the student during the world's past historical periods, and the reasonable expectation of the same predominance in the periods to come.

On Wednesday commenced the exercises of the graduating class, twelve in number. The orator of the afternoon before the Society of Associated Alumni, was Rev. C. B. Drake, of Royalton.

J. G. Saxe, Esq., of the legal profession in the town of Highgate, and a graduate of a few years' standing, fulfilled his appointment by the Alumni, and closed the Anniversary, with a humorous poetical satire upon 'Progress.'

A rich treat was enjoyed in the address of Rev. Dr. Cheever, of New York, on 'National Literature,' which is thus described by a correspondent of the Vermont Observer:

We listened with wondering delight, as he calmly unfolded the influences which for centuries have been deluging the nations of Europe with a corrupt and debasing literature, and set forth with masterly eloquence the various materials of which our literature must be composed, that we may continue an enlightened, a generous, a free people. Would that all our scholars could have heard him—every one who loves noble thoughts and lofty aims—whose mind will at times picture scenes in our now youthful Republic, when a century or two shall have increased our twenty millions to more than a thousand—whose emotions work warmly as he contemplates the more than probable time, when other languages of the earth, now but sluice ways to passion and superstition, shall slowly vanish in the track of years, and the Saxon Literature renovated, strengthened, and animated by the loftiest principle of life, shall spread its wide arms over every portion of the habitable globe. It was a majestic discourse, brilliant with genius and replete with wisdom.

Washington.

Washington, July 30, 1846.

Messrs. Editors,—The scenes at the Capitol for the last few days have been exciting beyond precedent. The Tariff question has absorbed all others. It had all along been anticipated that in the Senate the vote would be very close, it being understood that three Democratic Senators, one from Connecticut, and two from Pennsylvania, would vote against the new Bill. This, it was supposed, would leave the Senate balanced, in case the remaining members voted with their respective parties. But the vote of Mr. Haywood, of North Carolina, and that of Mr. Jarnigan, of Tennessee, are considered extremely doubtful. On Saturday, however, all speculation was put to rest concerning Mr. Haywood, by his resigning his seat in the Senate, rather than to vote against his party or *for* the Bill. After various motions to re-commit and amend, the Bill was ordered to its third reading by the *casting vote of the Vice-President*. This was a severe blow to the Pennsylvanians, great numbers of whom were in attendance. Mr. Dallas is a Pennsylvanian, made a strong speech for protection in 1832, and was claimed, up to the last moment, as a strong Tariff man. But the reasons he gave for his vote soon removed all doubt. He voted with his party.

The Senate Chamber, lobbies, and gallery were crowded almost to suffocation. Anxiety was depicted on every countenance. Foreign ministers, with their suits, were in attendance, and when the result was announced, no face in the Chamber was more radiant with smiles than that of Mr. Packenham, the British Minister.

The Senate having adopted one amendment, the Bill had to be returned to the House for concurrence, and on yesterday morning it was announced to this latter body. A call of the House was ordered—211 members answered to their names. This was an unusually full attendance. Mr. Stewart, of Pennsylvania, moved to lay the Bill on the table. This motion was lost by 96 to 113. The previous question was then ordered by a vote of 109 to 103. Another motion was made to lay the Bill and the amendment on the table; this was regarded as *the* last vote. The motion was lost by 111 to 90. The amendment of the Senate was then concurred in, and the Bill declared passed.

The House have now under consideration the Bill to modify the Post Office law, proposing one quarter instead of one half an ounce as the minimum weight of a letter. I think, however, from the tone of the House, the law will not be altered. The Senate has under deliberation the *Sub-Treasury* Bill, which will probably pass to-day.

Both Houses seem intent on bringing their labors to a close. The members are much worn down by the labors and excitement of the long session. Yours, &c.

P. S. The House, by a pretty strong vote, has just consigned the new Post Office Bill to the table. It was designed by it to raise the postage on letters and papers. The vote is indicative of a strong disposition to let the law remain as it is. This is right.

The French Spoliation Bill is now by a very favorable vote under consideration. It has passed the Senate.

Miscellanea.

Sabbath School Excursions.—These are becoming somewhat common, and we know not why, if they are suitably conducted, they may not be useful as they certainly are agreeable. We were permitted a short time since to accompany the Tremont school during a pleasant excursion. On Wednesday, of last week, we (the plural is here used in a sense purely literal,) had the pleasure of accompanying the school connected with the First Baptist church in Roxbury, with those on Tremont Road, and Dorchester Plain, during an excursion down the harbor with its beautifully variegated island scenery to the rural grounds in rear of the Old Colony House, in Hingham.—The day was delightful, the arrangements for the occasion were perfect, and nothing occurred to mar them; the band on the water and in the grove, discoursed inspiring music. Remarks, entertaining and lively, were made by Rev. Messrs. Caldicott, Shailer, Banvard, T. P. Smith, and J. P. Titcomb, the former the efficient superintendent of the school belonging to the First Society, both of whom with Mr. J. L. Plumer, contributed not a little to give zest and interest to the day. All seemed happy, and none more so than the boys and girls connected with the different schools, many of whom we observed clad in the drapery of forest leaves. Altogether it was to the old and the young alike a scene of innocent and invigorating recreation.

A New Free Chapel.—We are glad to know that the Chapel recently erected for Rev. Mr. Howe's church and society in Merrimack street, is nearly completed. The neat and commodious vestry in the basement of the house, is entirely finished, and religious services will be held there every Sabbath, until the upper part of the house can be occupied. Last Sabbath forenoon, we had the pleasure of hearing Mr. Howe preach his first sermon in the vestry of the chapel. He took for his text, Proverbs 8: 32—'Now therefore hearken unto me, O ye children! for blessed are they that keep my ways.' The sermon, which was profitable to all present, was particularly adapted to young people, who constituted a large and interesting portion of the audience. We were struck with the peculiarly deep interest which Mr. H. takes in young people and in Sabbath schools, as well as with his unusually happy manner of interesting and instructing the young. The vestry was well filled. We expect much good to result from this important Christian enterprise.—U.

Piqua, Ohio.—Our readers will be interested in reading the following description of the town whose inhabitants, according to the latest advices, are entertaining in a hospitable and Christian manner the emancipated but persecuted slaves of John Randolph:

The last Piqua Register contains an interesting statistical article in relation to that pretty town. From this we learn that Piqua now contains a population of 3,000 souls. It is beautifully situated on the west bank of the Miami river, and is surrounded by a delightful country. There are ten churches in the place—most of which are built of brick, and are large and comfortable. This indicates a high state of morals and piety in the citizens. The manufacturing facilities are considerable, and are drawn from the canal and Miami River. The place contains two flouring mills, three saw mills, one carding and fulling machine, one large steam tannery, besides several founderies, and numerous other manufactories. The soil in the vicinity is fertile, and adapted to all kinds of grain and other products. The common schools are in a flourishing condition, and the subject of education is well attended to.

Forster's Statesmen of the Commonwealth.—The Harpers' are publishing this celebrated work, in five numbers, each having an engraving, the two first of which have been issued. The publication is enriched with notes by Rev. Dr. Choules, and following so appropriately the appearance of Carlyle's Cromwell, must be highly acceptable to the public.

Going to Rome.—A Philadelphia correspondent of the Journal of Commerce states that the Rev. Mr. Major, of the Protestant Episcopal Church, has given in his adhesion to Catholicism, and taken his first communion. He had a parish in one of the lower districts of Philadelphia county, and the decision came rather unexpectedly upon his congregation. He was formerly located at Harrisburg.

Territory of Boston.—The city contains 2,385 acres, including the Common (45 acres.)—This also includes South and East Boston. It is estimated that there are upwards of 200 acres of made land within the city proper, 60 or 80 acres of which have been made south of the cove, and some 60 or 70 at the north, or northwest part of city, nearly the whole of which was formerly known as the Mill Pond.

Marlboro' Hotel.—The following note is sent us by a Philadelphian. We cheerfully give it a place, not doubting that the house merits the encomium passed upon it. Visitors will find the Christian Reflector, with other valuable religious papers, in its reading room.

'Having had occasion to visit Boston, and wishing to sustain a house conducted on strict religious and temperance principles, I took up my quarters at the 'Marlboro'. I have been most agreeably surprised at the good order, neatness, attention, and quite family-like appearance of every thing about the premises. Most cheerfully can I recommend *all* who wish for a freedom from the disgusting annoyances of 'liquors and tobacco,' here to take up their residence, during a stay in the 'city of notions.' The landlord is one of your *good hosts* in reality; not selling you poison with a smile, but good, wholesome accommodations, served with ease and politeness. None can find fault with Mr. Coe, or his accomplished and experienced assistant, Mr. C. W. Jenks, whose every wish is to please, and whose talents for this particular business are rarely met with. By giving the above a place in the columns of your valued paper, you will confer a favor on many Travellers.'

Statistics of the Presbyterian Church, (O. S.)—There are in connection with the General Assembly, Synods, 25; Presbyteries, 116; Ministers, 1643; Licentiates, 218; Candidates for the Ministry, 339; Churches, 2274; Members admitted during the year on examination, 7766 Members admitted during the year on certificate 5699; total of communicants, 174,120; adults baptized, 2033; children baptized, 9639; moneys contributed for religious purposes, $254,514.

RELIGIOUS DENOMINATIONS IN MASSACHUSETTS.

	Societies.	Ministers
Baptist	248	186
Orthodox Congregational	449	411
Episcopalian	57	43
F. W. Baptist and Christian	41	33
Friends	20	no ministers.
Methodist	202	150
New Jerusalem	8	5
Roman Catholic	26	30
Unitarian	158	141
Universalist	162	109
Other societies	11	5
	1382	1113

Statistics of Massachusetts Benevolence.—It was stated a few days since, that of the $4,942,466, which has been contributed, during the last thirty-four years, to the *American Board of Foreign Missions*, upwards of one quarter had been given in Massachusetts, and that of the $900,000 contributed to the *American Baptist Board*, about one-fifth had also come from the same State.

From examination of the recent reports of benevolent societies, it also appears that of the $125,124, received the past year by the *American Home Missionary Society*, $41,498, or nearly one-third, was from Massachusetts, and that of the $153,916 received the same year by the *American Tract Society*, upwards of $40,000, or more than a quarter of the whole, was likewise from the same State.

Should the whole United States contribute for domestic and foreign missions and for the tract enterprise, as much in proportion to their population as Massachusetts, the annual amount would exceed $6,000,000; and yet this would be only equal to about one third of what the American people annually paid for sustaining the navy and war departments in time of peace!—*Sun.*

Morse's Cerographic Maps.—Number five of this highly valuable series of Maps issued by the Harpers, and to be had of Wait, Peirce and Co. has Mexico, Central America, Yucatan, Mississippi, Canada West, Vermont and New Hampshire.

Cambridge College Library.—By actual enumeration made lately, this library consists of 51,000 volumes, exclusive of eight or ten thousand pamphlets. The department of American history is supposed to be the largest in the world; being 5 000 volumes. The oldest work on American history known to exist is a letter of Columbus, translated from Italian into Latin, and published in 1494.

Unpublished Writings of Alexander Hamilton.—The bill for purchasing the manuscripts of Alexander Hamilton, and designed for the relief of the widow of the deceased, passed to a third reading in the Senate of the United States, on Saturday, by a vote of 27 to 13. The bill appropriates $20,000—one half for the MSS., and one half for the printing of the proposed five volumes.

Unemployed Unitarian Clergymen.—The Christian Register says—'There are in Boston and its vicinity some ten or twenty Unitarian ministers without any pastoral charges.'

☞ Some of our subscribers, we regret to say, are in arrears. The amount with each of them is small, but the aggregate with us, in the large expense to which we are weekly subjected, is considerable. It is not by large, but by little streams, that we are supplied with the means of meeting our liabilities in serving the public.—We respectfully request our patrons to remember this; and all who have dues at this office, will much oblige and encourage us in our work, by their immediate payment.

☞ The first of August, as commemorating West India emancipation, appears to have been appropriately celebrated. Quite a large procession of colored people passed our office, with banners, preceded by a band of music. The appearance of those who composed the procession was certainly very creditable. We noticed among others, as they paused in front of our office, the following inscriptions on their banners: 'This day we celebrate the emancipation of 800,000 human beings from bondage.' 'We want our rights, It is all we ask.' 'Remember them who are in bonds, as bound with them.'

☞ We are happy to learn, says the Salem Register, that the Rev. Mr. Carleton has commenced the distribution of Bibles in our city, and that he meets with a very kind reception from all classes and denominations. We understand that while the destitute, who are unable to pay, are supplied gratuitously, many are disposed to purchase, for the encouragement of the object of the Bible Society, and their own accommodation.

☞ We are ever gratified in being able to serve the public even beyond the columns of our own paper. It gives us pleasure to see articles copied from the Christian Reflector, especially when they are deemed deserving of the honor. But this pleasure is now and then somewhat mingled. We notice one of our exchanges, whose kindness we have ever appreciated, gives nearly two columns of matter including an account we gave of the late embarkation, and also the beautiful and touching letter of farewell from Mrs. Judson, and no credit whatsoever is given, and the readers would of course gain the impression that all came from, or to the editor himself. We hope the omission with our brother was unintentional, as we cannot be persuaded that he would unlawfully enter into other men's labors.

☞ A correspondent of the Emancipator, writing from Illinois, gives the following description of what befel a congregation assembled in a large tent to hear liberty discoursing on the 4th of July:—'About three o'clock in the afternoon of the 4th, while Codding was in full blast, a terrible tornado came sweeping over the prairie, and broke us all up in the wildest confusion. The bonnets, shawls, handkerchiefs, hats, umbrellas, &c., &c., were 'scattered like sae mony straws fore autumn's wind.' The women went to and fro, shrieking and screaming for their husbands as if their hearts would break—their bonnets were spoiled and they could not go home! Meanwhile, the rain poured down in torrents—every house in the village was soon filled, and every floor covered with black mud. But of all the sights, the fair sex in white dresses, capped the climax. Several were badly hurt by the dangling poles and chains, but none fatally.

☞ Two thousand female teachers are said to be immediately wanted in the State of Kentucky. A writer in the Louisville Journal says, that a number of benevolent ladies are taking measures for supplying in part this destitution.

☞ It is expected, that the Committee on the Library, in Congress, will recommend the purchase of Mr. Catlin's splendid collection of Indian portraits and costumes now in the Louvre, at Paris.

☞ Rev. Dr. Lord, of Buffalo, says the Rochester Democrat, lately preached a very able sermon on the subject of Capital Punishment. He places the abolition of the death penalty in the same category with the Socialism and Fourierism of the day.

☞ We are desired to say that Rev. Baron Stow, will not deliver the address before the Boardman Missionary Society of Waterville College, as noticed last week. His many engagements and duties oblige him to decline the honor of appearing before the Society.

☞ Littell's Living Age, which we regularly receive through the politeness of its publishers is one of the most welcome of periodicals. We hail its weekly entertainment of rich and varied matter with unusual satisfaction.

☞ The Christian Review, the July number of which we have received, but which we have not yet been able fully to examine, has the following table of contents: 1. Remarks on the 16th Psalm. 2. The New Testament in Karen. Karen Grammar, by Rev. Francis Mason. 3. On Rebaptism. 4. Lectures on the Evidences of Christianity. 5. The Christian Ministry. 6. The Classical Scholarship of Burke. 7. The Baptist Controversy in Denmark. 8. Literary Notices. 9. Miscellaneous Intelligence.

The extended and valuable article on rebaptism, we observe to be from the pen of our highly esteemed brother, Rev. T. F. Caldicott.—The subject which it discusses, has received among the writers on baptism, but slight attention, and Mr. C. has brought to its consideration much learning and ability.

☞ Sympathy with poor Students for the Ministry, Massachusetts Baptist Convention, and Widows' Relief Society, each of these articles is entitled to the careful consideration of the reader.

☞ Benjamin Franklin says:—'Printers' accounts, though small, are a very good index of characters. Let me look over my books, and I can tell you the character of every person whose name is there.'

☞ The Park Street church, in this city, have invited the Rev. Charles Wadsworth, of Troy, to become associate pastor, with Rev. Silas Aiken.

☞ Rev. Orrin B. Judd, late pastor of the Second Baptist church, in New Haven, has become an associate editor of the N. Y. Recorder.

General Intelligence.

ARRIVAL OF THE HIBERNIA.

TWELVE DAYS LATER FROM EUROPE.

The steamship Hibernia, Capt. Ryrie, arrived on Monday morning, between 5 and 6 o'clock.—She left Liverpool on the 19th of July, and has consequently made the passage in a little more than 14 1-2 days. She encountered strong westerly gales from the 19th to the 25th ult., which materially retarded her progress. The Hibernia brought 21 passengers from Liverpool to Halifax, 62 from Liverpool to Boston, and 10 from Halifax to Boston, in all 93 passengers.

By this arrival we have European news 12 days later than by the Great Britain, Liverpool dates to the 19th, and London to the 18th.

Business is represented as more active and settled than it had been for a long time. The cotton market was firm with an upward tendency in prices. The season continued to be delightful, and one of the earliest and most abundant harvest on record, was nearly ready for the sickle. The American beef market was drooping, particularly the inferior sorts; pork was more firm; nice cheese was scarce and high. The exportation of hops from America, it is suggested by Wilmer & Smith, may be profitable. It is rumored that the potato rot is doing its work of destruction in England and Ireland. The iron trade has of late received a powerful impetus. The manufacturers, it is thought, will find it difficult to supply the orders on them for railroad iron. The money market is reported as more buoyant; bank stocks and other securities have risen.

France.—The latest dates from Paris are to the 16th of July. There is nothing of especial interest by way of news. The Chamber of Deputies had been dissolved, and a new one was ordered to be elected on the 1st of August. Party spirit was high, and the elections were expected to be violently contested.

Prince Louis Napoleon.—The medical attendant of the Prince Louis Napoleon has been condemned to three months' imprisonment for having aided him to escape from the fortress at Ham, where he was confined so many years.—*Traveller.*

From the Army on the Rio Grande.—Intelligence has been received at New Orleans from Brazos de Santiago up to July 20th. General Taylor was at Matamoros superintending and pushing forward the recruits. Camargo was taken by six companies of the Seventh Regiment, without firing a gun. Carrajabal witnessed the affair at a short distance, but made not the least opposition. There were only three hundred troops at Monterey. No opposition this side of Reynosa. There was a report in the Army that negotiations were on foot for peace. The volunteers were suffering severely from diarrhœa. Nothing had been heard of Mexicans in force. The U. S. frigate Raritan and schooner Flirt were at Pensacola.—*N. Y. True Sun.*

DOMESTIC.

Dreadful Steamboat Accident, on the St. Lawrence.—The N. Y. Tribune, of Monday, contains a letter from Rev. J. S. C. Abbott, giving a graphic and appalling account of a disaster that occurred on the St. Lawrence, between Quebec and Montreal, on the 31st ult. The accident arose from the collision of the steamboats Rowland Hill, and the Quebec, the former of which was engaged in a fierce race with another boat.

'I was aroused, says Mr. Abbott, from a sound sleep, in my state-room, by the clash of the two boats, and looking out of the window, saw the Rowland Hill, with her wheel-house and wheel entirely carried away, lying nearly upon her side, and drifting on the current by us. The violence of the collision may be inferred from the fact, that a solid iron shaft, eighteen inches in diameter, was broken off, and the fragment of the shaft, with the wheel attached, was left, upon the bows of our boat. The water was covered with fragments of the wreck, and here and there could be seen struggling in the stream, the heads and arms of those who, by the shock, had been thrown from the boat, or in their terror had leaped overboard. The air was filled with confused outcries in French and English; and most appalling shrieks were uttered by those in the water, and those who were striving to extricate themselves from the sinking boat.'

The Quebec sustained no material injury. The steamboat Lord Sydenham, with which the Rowland Hill was racing, came along side and assisted in the rescue. We remained by the wreck until morning, and then went on our way to Montreal, taking with us many of those who had been saved. The Lord Sydenham took others to Quebec, and many remained at the village called Three Rivers. Two were found crushed to death by the collision, and it is supposed that many were drowned, but it is not known how many. Five only were rescued by the boats from the water. Most of the baggage was saved, though several lost every thing, escaping only with their night dresses.

A Distressing Accident occurred at the depot this noon, when the Southern cars arrived. A Mr. Bunker, of Brooklyn, N. Y., left the cars to get some refreshment, and in attempting to get on again while the train was starting out for New York, missed his hold and fell upon the track, when the wheels of two cars passed over his legs, dreadfully crushing them just below the knee: he displayed great presence of mind, and called for a handkerchief to tie round the limbs, to prevent the blood from circulating in the wounds. Drs. James Nichols and Darcy were promptly on the spot, and are engaged in amputating the limbs. This is another instance of the rashness of attempting to get upon a car while in motion.—*Newark Adv. 27th.*

Painful Accident.—Mr. Litch, of the firm of Litch & Whipple, met with a serious accident a few days since, occasioned by upsetting, upon his head and face, an ounce bottle of *bromine*, a corrosive poison, used in obtaining daguerreotype likenesses. The effects of the poison were such as to endanger Mr. L.'s life.

Fatal Accident.—Yesterday afternoon, Thomas, child of Mr. George Marvin, about four years old, who was wandering among the ruins in the burnt district, fell into an uncovered vault, and was drowned.—*Nantucket Inquirer, 31st ult.*

Great Fishing.—The Gloucester Telegraph says that a party of gentlemen from that place, while fishing on Burnham's rock, about four miles southwest of Eastern Point light, the other day, caught, among a large quantity of other fish, six fine Cod, whose aggregate weight was *three hundred and ten pounds*, averaging upwards of fifty pounds each! Wasn't that sport?

Fire in Old Cambridge.—A Horrible Death!—About 4 o'clock on Sunday morning, fire was discovered in a small, one story dwelling, owned and occupied by Mr. James Hunnewell, in Old Cambridge. Mr. H. slept in the attic over the kitchen, and was aroused from his slumber by the blaze coming through the floor into his apartment. He immediately sprang from his bed, and without dressing himself, hastened down stairs, and as soon as possible, returned with one or two buckets of water, undoubtedly thinking to be able to extinguish the flames in the attic, but such had been the progress of the fire, in the kitchen, that before he could again leave, the floor fell in, carrying him with it. This was the last that was seen of him while living. After the fire was quenched, nothing was found of his remains, with the exception of the trunk of his body. The screams of the unfortunate man, which lasted but for a moment or two, are represented to have been most agonizing and terrible.—*Eagle.*

Monstrous Villany.—While at Nantucket, on Friday, we learned that a sloop, *of Nantucket*, was about to leave the wharf on the previous night, having refused permission to a gentleman to ascertain if there was any thing on board belonging to him, he having had his supicions excited. A threat to obtain assistance from one of the cutters in port, caused the person in command to change his mind, and an examination led to the discovery of a large quantity of goods stolen from the fire! Upon their restoration, the vessel was suffered to depart.—*New Bedford Bulletin.*

Emancipation.—A cavalcade of some thirty or forty colored men, and a procession of about the same number on foot, accompanied by bands of music, passed our office about noon.—They parade in commemoration of the Emancipation of Slavery in the British West Indies.—They were dressed in the best style, and made a very good appearance.—*Traveller of Saturday.*

A Man and Horse killed by Lightning.—We are sorry to learn that, during the severe gust and lightning storms which took place in this city and its vicinity, last Friday night, a young man, about 23 years of age, named David Fry, was instantly killed by the lightning. He, and two other persons were taking a temporary shelter, during the thunder storm, under a wagon in a field where they had been harvesting, not far from the long bridge. The fatal fluid killed poor Fry instantly; his companions were much stunned, and a horse near them was also struck dead upon the spot.—*National Intelligencer.*

Boston, Concord, and Montreal Railroad.—The Stockholders to this road held a meeting at Plymouth, last Thursday, which we are informed was fully attended. A vote was taken, instructing the directors to go on and contract for building the road from this place to Sanbornton Bridge without delay. The friends of the road will be glad to learn that the enterprise is now considered beyond contingency; many of the obstacles which have heretofore obstructed its progress, having been entirely removed. The grading of the first 18 miles will, we understand, be put under contract immediately.—*Concord Democrat.*

Fire in Manchester.—A fire broke out in two adjoining buildings on Elm street, in Manchester, about one o'clock Friday morning, which were considerably damaged, with their contents, before the fire was subdued. The upper part was occupied by families, and the basements by Perkins' Bookstore, Dana's Jewelry shop, Lock & Perry's Dry Goods Store, &c.—*Nashua Gaz.*

The Hutchinsons.—It is said that the Hutchinson family, in their year's residence in England, cleared the very pretty little sum of $30,000, after paying all expenses.

Collector at Portsmouth, N. H.—The nomination of Augustus Jenkins, as Collector of the Port of Portsmouth, has been confirmed by the Senate.

Wheat Crop of Michigan.—There is a general impression among our Michigan exchanges of the increase of the wheat crop over 1845, large as it was. Last year it was placed by many competent judges at 8,000,000 bushels, and this season they claim a farther increase of 20 per cent., or ten million bushels. Indeed, some figure up even higher than this.

Thieves and Burglars.—We understand from good authority, that the line of Railroad between this and Albany, is infested by a gang of blacklegs, thieves and burglars. They may be seen almost any day, quite *innocently* awaiting the arrival of the cars at the different stations of the line.—*Buffalo Express.*

Tall Grass.—A day or two since, a gentleman came into our office from Colton, and deliberately pitted that town against the county for tall grass. He stated that he saw a field of timothy standing five feet and two inches from the ground. But scarcely had the aforesaid gentleman left the office, when another entered, doing just the same thing for Mr. Giles, who lives at Halesborough, two miles south of Gouverneur, and saying that his timothy grass measured, when cut with the scythe, *six feet* fairly, in length and that Mr. Betts of the same place, had just actually cut *five and a half tons* of such grass from a single acre. The grass heads measured from six to eight inches in length. This gentleman enriches his meadows by sowing leached ashes and plaster upon them annually. The grass crop throughout the country is enormously large.—*Ogdenburg Sentinel.*

The Water Works.—The Journal states that proposals for excavating about five miles of the aqueduct, together with an accurate profile of the ground, have been issued by the Water Commissioners and that critical examinations of the several routes have been made. About fifty wells have been sunk between Natick and Long Pond, to ascertain the character of the soil beneath—and by this it is shown that little or no blasting will be required. No ardent spirits will be used or allowed on the work.

Lynnfield Copper Mines.—We see by a notice in the Lynn Pioneer, that the mines are now in full operation, and copper ore in abundance, of 12 per cent. value, is obtained from them.

Consul Dead.—By the Naumkeag, at this port from Rio Grande, we learn that Henry Devine, Esq., acting U. S. Consul, died there in the latter part of May. We believe he was from Hollidaysburg, Penn., and about fifty years old.—*Salem Reg.*

Summary.

Elijah Loring, Esq. for many years the wharfinger at Long wharf, and well known and highly esteemed in this city, died suddenly of apoplexy at his residence in Boylston street.

Murdered, in Dorchester, N. H., on the 15th ult., by Alcohol, as is supposed, producing mental derangement, which resulted in suicide, Mr. M. White, aged about 70. Let the rum-seller add this to his list of victims.—*Claremont Eagle.*

Five hundred Mormons have enlisted to serve in the Sante Fe Expedition.

There is in operation in Massachusetts, seven hundred miles of railroad. These roads cost $29,000,000.

Young Safford, the Mathematician, is about to leave Vermont, and enter upon a course of study in the highest of the literary institutions of the country. We understand that through the liberality of friends in Boston and vicinity, arrangements have been made to give a home to young Safford and his parents in Cambridge, Mass., and that the lad's education will be under the especial charge of President Everett.—*Bellows Falls Gaz.*

It is estimated that between 40,000 and 50,000 persons belonging to Philadelphia, are 'out of town.'

A few days since, a young man of Philadelphia was married to a very amiable and intelligent girl. On Saturday, he was arrested in New Haven, charged with having stolen three horses some time since in New Jersey.

A blacksmith, living in Franklin county, Pa., has just come in possession of an estate left him by a deceased uncle in London, valued at one million dollars.

The store of G. W. Chesley, in Market square, Providence, was broken open on Wednesday night, and about $1,000 worth of silk stolen.

Governor Slade, of Vermont, is not a candidate for re-election; and, on the expiration of his term of office in October next, will remove to the State of Ohio.

The citizens of Pittsfield have purchased and sent one hundred barrels of flour for the aid of the sufferers in Nantucket. This was forwarded over the Western Railroad to Boston, free of freight.

We learn in addition, from the Pittsfield Sun, that $571 has been already received in money by the committee to solicit subscriptions, of which Gov. Briggs is a member. We understand that $1000 in money and clothing, has been received in Duxbury, for the sufferers.—*Atlas.*

It is stated that five gentlemen lately started for Joseph's River, in Hamilton County, N. Y., on a trouting expedition, and in a range of a mile and a half, they captured four hundred and fifteen trout.

Marriages.

In this city, by Rev. Baron Stow, Mr. Marshall C. Dizer, of Weymouth, to Miss Sarah Ann, daughter of Jonathan Denton, Esq; Mr. James Dickman to Miss Eugenia R. Spear.

In this city, on Sunday evening, at Bowdoin Square Church, by Rev. Mr. Cushman, Mr. Orrin Robinson to Miss Helen K. Orris.

In this city, Mr. Abraham Fuller Clarke, of Milwaukie, W. T., to Miss Susan S., daughter of Jabez Fisher, Esq., of Boston.

In Charlestown, Mr. I. S. Scates, of Chelsea, to Miss Harriet Lemond.

In West Bridgewater, July 22, Mr. Charles Burt to Miss Celinda Taylor.

In Chelmsford, by Rev. Mr. Morse, Mr. Rufus Adams, of C., to Miss Jane G., eldest daughter of Wm. Cox, Esq., of Bristol, Me.

In Ipswich, Mr. F. C. Treadwell, Jr., of New York, to Miss Mary, daughter of Wm. Oakes, Esq., of I.

In Edgartown, Capt. Valentine Pease, Jr., to Mrs. Angeline Bunting.

In Worcester, Mr. Daniel R. Garfield, of Warren, Pa., to Miss Mary C. Bigelow.

In Haverhill, Mr. Charles Boynton to Miss Matilda Burbank, both of Bradford.

In Newburyport, Mr. Charles Poor to Miss Mary Ann, youngest daughter of Capt. James Thurlow, of Newbury.

In Lynnfield, Mr. Alpheus D. Knowles, of Ashland, to Miss Mary A. Perkins, of L.

In New Haven, Ct., Hon. Noah Phelps, of Middleton, to Miss Catharine S. St. John.

In Strafford, N. H., Mr. James R. Gilchrist, of Malden, Mass., to Miss Maria T. Langmaid, of S.

In Palmyra, N. Y., Major Charles G. Eastman, editor of the Vermont Patriot, Montpelier, to Miss Susan S. Havens, of P.

In New York, Mr. Albert H. Butters, of Medford, to Miss Ann Maria, daughter of S. Ager, Esq., of East Bridgewater.

In Louisville, Ky., by Rev. F. Augustus Willard, Mr. George Lambert to Miss Mary Warner; Mr. John Nehrig to Miss Rachel Eliza Sweeny; Mr. Christian Winterstein to Miss Mary Kepper.

Deaths.

In this city, Marianne, daughter of Charles Jackson, Esq; 29th ult., Sarah Elizabeth Gardner, daughter of Elisha K. and Caroline Perkins, 7 mos.

In Sherburne, Mrs. Mehitable, widow of Benjamin Ware, 78.

In Uxbridge, Hon. Bazaleel Taft, 65, a graduate of Harvard University in the class of 1804.

In Worcester, Miss Anne W., daughter of the Hon. Levi Lincoln, 27.

At his residence in Ballard Vale, Andover, Mr. John Mann, formerly of Salem, 49.

In Marlborough, Mrs. Lucretia, widow of the late Hon. Joel Cranston, 80.

In Heath, Ebenezer Tucker, Esq., 81.

In Orange, N. H., Mrs. Abigail, wife of Mr. Thomas Cate, Jr., 50. She was a worthy member of the Baptist church 27 years; her death was peaceful and happy.

In Augusta, Me., Mr. Seth Pitts, 90 1-2, a soldier of the Revolution.

In New York, Mr. Preserved Fish, 81.

In South Barre, N. Y., Mr. Moses Smith, 91, a revolutionary soldier.

Notices.

Newton Theological Institution.—The Anniversary exercises of this Institution will take place on Wednesday, the 19th of August. The performances of the graduating class will commence at 10 o'clock, in the Baptist church near the Institution.

The Society of Missionary Inquiry in the Newton Theological Institution will hold its annual meeting on Tuesday, the 18th inst., at half-past 7 o'clock, P. M. Address by the Rev. George B. Ide, of Philadelphia.
Newton, August 1, 1846. J. E. Whitaker, *Sec.*

The Knowles Rhetorical Society of the Newton Theological Institution.—This Society will hold its eighth anniversary on Tuesday, August 18, at 4 o'clock, P. M. Address by Rev. Prof. Shepard, of the Bangor Theological Institution.
John Johnson, Sec.

☞ The annual meeting of the Worcester Baptist Association will be held with the Baptist church in North Oxford, commencing on Thursday, the 20th inst., at 10 o'clock, A. M. A. Smith Lyon, Sec.
North Oxford, Aug. 1, 1846.

☞ *The Thirteenth Anniversary of the Society of Alumni* of Newton Theological Institution will occur on Wednesday, August 19. Meeting for business in the chapel of the Institution at 1 1-2 o'clock, P. M. Public address by Wm. Crowell, at 3 o'clock, P. M., in the Baptist meeting-house. A. Harvey, Sec.
Plymouth, August 3, 1846.

Anniversary at New Hampton.—The Anniversary of the New Hampton Academical and Theological Institution will occur the third week in August. The Examination will commence at the Male Department, on Monday, the 17th inst., at 2 o'clock, P. M., to continue till Tuesday evening. The Examination of the Female Department will take place on Wednesday. Exhibition in Elocution on Thursday. The public generally are invited to attend.

Address before the Theological Lyceum on Tuesday evening, by Thomas H. Archibald.

Address before the Alumni on Wednesday evening, by Rev. A. M. Swain.

☞ The Trustees and Overseers are requested to meet Monday evening, the 27th inst., at 7 o'clock.
Edmund Worth, Sec.

☞ The next quarterly meeting of the Hampden County Baptist Ministerial Conference will be held at Chesterfield Hollow, Tuesday, August 11, at 1 o'clock, P. M.
Agawam, July 17, 1846. L. Lewis, *Sec.*

☞ The Monadnoc Baptist Ministerial Conference will meet at the house of Bro J. Peacock, in Fitzwilliam, on Tuesday, August 11, at 1 o'clock, P. M. Sermon by Bro. J. M. Chick.
Richmond, July 17, 1846. J. L. Sanborn, *Sec.*

Boardman Missionary Society.—At 3 o'clock on the afternoon of the approaching Commencement Day, Aug. 12th, an address will be given before the Boardman Missionary Society of Waterville College, by Rev. Baron Stow, of Boston. Henry K. Wilbur, Cor. Sec.
Waterville, July 23, 1846.

Northern Baptist Education Society.—The Directors of this Society are hereby reminded that their next quarterly meeting will be holden at No. 13 Joys Buildings, August 11, 10 o'clock, A. M.
East Cambridge, July 23, 1846. W. Leverett.

Bibles for Hampden County.—The churches in Hampden County and vicinity are hereby notified that a Depository for the publications of the American and Foreign Bible Society has been established at Beach's bookstore, corner of Main and Sanford streets, Springfield.

Bibles in all styles of binding and of various sizes may be obtained there by members of the Society, at the prices charged in New York. Bibles and Testaments, for gratuitous circulation, can be obtained at any time by the personal application or order of any Baptist minister, officer of the county society, or life member of the parent society. Robert C. Mills,
Sec. Ham. Co. Bible Society.

BRIGHTON MARKET.—Monday, July 27, 1846.

At market 310 Beef Cattle, (including those left over and sold the last of the week), 8 yokes Working Oxen, 25 Cows and Calves, 1200 Sheep and Lambs, and about 350 Swine.

Prices—*Beef Cattle*—By extra, 6,25; first quality 6,00; second quality, 5 00 a $5.50.

Working Oxen.—Sales were made at 55, 65 and $82.50.

Cows and Calves—Sales were made at 23, 26, 31, 34 and $40.

Sheep and Lambs.—Sales of lots varying from 1,63 to 1 83 a 2.75 a $3.00

Swine.—Sales were not noticed, there being but few at market.

N. B. There is a lot of 947 head of cattle on the road, a part of which will be at market, (Wednesday, July 29th), say 122 head of fine quality.

Charlestown Female Seminary.

THE 47th Term of this Institution will commence on Tuesday, September 1st, and continue twelve weeks.
July 25, 1846. A. J. BELLOWS, for the Trustees. 31—4ois

New Hampton Institution.

THE Fall Term will commence the first Monday in September, under a competent Board of instruction.
31 EDMUND WORTH, Sec.

Jamaica Plain School for Young Ladies.

Rev. John B. Hague, Principal.

THE Fall Term will commence on Monday, the 7th of September next. In the French department, in Drawing, and in Painting, assistance will be rendered by a French lady who resides in the family of the Principal. For the department embracing the ancient languages and the English branches, an experienced and competent assistant is engaged. Those who may wish to devote particular attention to Music will be able to do so under peculiarly favorable circumstances. To any who may be desirous of pursuing any special course of study, every facility for so doing will be afforded. Letters of inquiry may be directed to Rev. John B. Hague, Jamaica Plain, Mass. 32—6o

Teachers' Class for 1846.

THE Fourth Annual Class for Teachers and others interested in the cultivation of Vocal and Instrumental Music, and the diffusion of a correct knowledge of the legitimate principles, will meet at the Melodeon, in Boston, Mass, on Tuesday, the 25th of August, at 10 o'clock, A. M.

Lectures will be given on the following subjects:—The best method of teaching classes the Science of Music; The Art of Singing; Chanting Psalms; Recitatives; also, Instruction in the use of the principal instruments embraced in a full orchestra.

The Class will be in session ten days. Terms—Gentlemen, five dollars. Ladies are respectfully invited, free of charge, as also members of former classes.
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'O, the sweet atmosphere of HOME! how bright
It floats around us, when we sit together
Under a bower of vine in summer weather,
Or round the hearth-stone in a winter's night!'

The Lyric of Life.

THE FATHER IS COMING—BY MARY HOWITT.

The clock is on the stroke of six,
The father's work is done;
Sweep up the hearth and mend the fire,
And put the kettle on!
The wild night-wind is blowing cold,
'Tis dreary crossing o'er the wold.

He's crossing o'er the wold apace,
He's stronger than the storm;
He does not feel the cold, not he,
His heart it is so warm;
For father's heart is stout and true
As ever human bosom knew!

He makes all toil, all hardship, light;—
Would all men were the same,
So ready to be pleased, so kind,
So very slow to blame!
—Folks need not be unkind, austere,
For love hath readier will than fear!

—Stay, do not close the shutters, child,
For far along the lane
The little window looks, and he
Can see it shining plain;
I've heard him say he loves to mark
The cheerful fire-light through the dark.

And we'll do all that father likes!
His wishes are so few—
Would they were more! that every hour
Some wish of his I knew!
I'm sure it makes a happy day
When I can please him any way!

—I know he's coming by this sign
That baby's almost wild;
See how he laughs, and crows, and stares,
Heaven bless the merry child!
His father's self in face and limb,
And father's heart is strong in him!

Hark! hark! I hear his footsteps now—
He's through the garden gate;
Run little Bess and ope the door,
And do not let him wait!
Shout, baby, shout! and clasp thy hands,
For father on the threshold stands.

Idella Pemberton,

OR THE PRAYER OF FAITH.

'I am glad you have come, William,' said Idella Pemberton, to her husband, as he entered the room late one evening in November; 'I feel so lonely here as the night winds beat against the walls, and Agnes has been worse all the evening. William, I know your business in town demands much of your time, yet will you not try and spare yourself from it, so that you can spend your evenings with me until our little babe is beyond the danger of another paroxysm? It frightens me so much, when you are away.—When she has recovered, I will endeavor to resign myself to your necessary absence.'

Her kind words and pleading eyes went to the heart of William Pemberton, who, drawing his young wife affectionately to his bosom, he replied: 'Yes, Idella; I have neglected you and our little Agnes too long. I promise to watch with you until she is quite well. To-morrow evening I will bring out a collection of books, so that our hours of watching may pass pleasantly and profitably.'

'You are very kind to me, William,' said Idella, while tears, such as she had not shed for weeks, gathered in her eyes.

William Pemberton was a young man of ardent and generous feelings. Having received a liberal education under the direction of his uncle, and possessing a handsome patrimony, he embarked in the mercantile business in one of the loveliest villages in the South. It was there he saw Idella Chandler. She was just seventeen; and such was the gentleness and amiability of her disposition, that a few months association was sufficient to win his affections. He wooed her and was successful. They were as happy a pair as ever knelt before the bridal altar; and none that gazed upon him, as he stood in the manliness of his youth, or upon her, as she trembled beneath a robe of purest white (beautiful emblem of a spotless heart,) and were united in the most hallowed relation on earth, would have dreamed that shadows would ever darken the brightness of that path on whose flowery threshold they were then standing.

At the time our story opens, they were living in a retired cottage-house, a short distance from town. Two years had glided by since their marriage, and the morn of their wedded love had been unclouded. The frank ingenuous nature of William Pemberton, made him the easy subject of temptation, and unfortunately his resistance was but too unsuccessful. For some weeks he had returned home late at night, maintaining throughout the evening a silent and morose manner. He gave as his excuse, that the opening of his fall stock of goods required his unceasing attention, and the confiding Idella, with a credulity inseparable from true affection, doubted it not. Perhaps if she had marked closely the expression of his eye, or had narrowly watched his step, the wildness of the one and the unsteadiness of the other, would have revealed with too dreadful a certainty, the fearful peril to which he was exposed. She knew he was not as he once was, but the voice of affection whispered an excuse for him, in the worldly cares by which he was surrounded. Of his absence, she had not as yet complained; but when her babe sickened, she ventured to plead for the company of her husband, and she prevailed. The recovery of Agnes was rapid. During the evenings which William passed at home, it seemed as if he and Idella had entered upon a new existence. All his former tenderness returned. He read to his wife, and hung around the couch of the little invalid; administered the needful restoratives with a husband's kindness and a father's love.—When the child had recovered entirely, William still spent his evenings with his family, for a time, in rambling or reading. It was a season of quietude and peace. Gradually, however, he returned to his former habits—drank deeper and deeper into the wine-cup, until it cast off the bonds of moral restraint, and bound him in its damning vassalage.—Idella—the gentle, the devoted Idella—was the last to believe William Pemberton a drunkard.

* * * * * *

It was a wild stormy night in the winter of 1840. The wind blew in fitful gusts, and the snow fell through the clapboard roof of a miserable hovel in one of the streets of ——. Gathered around a handful of wasting embers in that wretched hut was a pale woman and two children; one a daughter about fourteen, the other a son seemingly about six years old. The mother was sewing by the feeble light of an old lamp fastened to the wall, while the daughter read to her the experience of a reformed drunkard, which had been slipped under the craggy door shutter, by some unknown friend. This was the once happy Idella Pemberton, and her worse than orphan children. Her husband had drank until he was a sot—nay more, *he was a pauper.*

His property was gone, his kindness was gone, and upon the feeble Idella and her daughter fell the support of the family. She was a frail creature, and the sufferings of the mind, combined with those of the body, were wasting her away. It was apparent that without a change she would soon be beyond the griefs that were preying on her bosom.—Yet she murmured not. Amid the want that poured upon her, and the reproaches of her husband, she was uncomplaining. Her trust was in God. To him she had committed her cause, and upon him she rested for support.

'Oh mother, what *shall* we do? Is there no hope for my dear fa——,' exclaimed Agness, laying down the tract, and sobbing as if her heart would break.

'Yes, my child, there is hope in God. He has said, 'call upon me in the day of trouble and I will deliver thee.' In him have I confided, and in him do I still hope. He has never forsaken us all-together, nor will he while we trust in him.'

'Dear mother how *can* I bear it? You are dying every day, and when you are gone what will become of me and my poor little brother Willie?—Oh! mother, can we get father to sign the pledge?'

'Be calm, my child. The Lord is good and should he take me, he will provide for you and your brother. You must go before him with all your wants. Take your father's cause before him through Jesus Christ. Remember the promise is, that if you ask, you shall receive. 'Cast your burden on him and he will sustain you.'

'My dear mother, let us go to him *now!* Let us kneel before him here. I feel as if he would answer our prayers. I *know* he will. Oh! mother; let us try and prove him here now.'

And in that lonely hour, while the wild wind was moaning piteously without, and coldness was pinching the sufferers within, did that girl and her mother bow before God to test his faithfulness. And never did purer aspirations ascend to Heaven, than the pleadings of that suffering band. Never did angel watchers assist by their mysterious ministrations in a holier cause. It was the agony of a breaking heart as it groaned under the accumulated wrongs of years. The vision of the past swept before the wretched Idella, and her soul seemed to embody all its hopes into one; and staining it with the blood of Christ, she laid it before God, and plead for its realization. She wrestled, she struggled, she wept, as if her heart was crumbling beneath the intensity of its agony. She prayed for the reformation of her husband—for it to begin *then—that moment*—wherever he might be. Her words seemed to be the raising of faith far above unbelief—the sundering of its fetters—the laying of the torn, bleeding heart before God. 'Oh, thou righteous being,' she exclaimed, 'who hast promised help in need, hear from thy holy habitation the wretched inmates of this cold hovel. Thou who hast in thy mysterious dispensations banished me from the protection of parental love, and who hast thine own wise purposes left me and my little ones to struggle on in misfortune and want, oh! look upon us in our misery and answer our supplications. Oh, reclaim him around whom my heart still clings, even in his degradation, and save him from eternal woe. Oh! Heavenly Father! oh Righteous God! I *do* believe, help thou my unbelief! Bring him back to the path in which we once walked happily together, and——,'

At that moment the door opened, and William Pemberton rushed into the arms of his kneeling wife exclaiming—'Oh my suffering angel Idella, your prayer is answered. I have this night joined the Washingtonians, and if there is grace in heaven to aid a poor feeble worm, my pledge shall be kept.'

'Amen,' fervently responded the bewildered, weeping wife.

'Oh, Idella, can you, *will* you forgive me all—my unkindness, my cruelty—and from this night forward, God being my helper, I will be a sober man, and will seek to make you happy.'

'Dear husband, let the past be forgotten,' replied the happy wife, while she cried aloud in the delirium of her joy: 'let us trust in God for the future.'

'Agnes, my daughter, will you forgive your father's unkindness, and pray that I may never depart from my resolution?'

'Oh! my dear father, I will love you more than I ever did, and will always pray for you,' said the sobbing girl, as she threw her arms about her father's neck and kissed away his tears.

'And father,' said Willie, who stood by weeping at the strange scene, 'you will let me love you and kiss you like I do mother, won't you?'

'Yes, my son, and strive to be worthy of it, too,' said the father, as he pressed him to his bosom.

The wind in its wild careerings that night, swept not over a happier home than the lonely hovel of William Pemberton.

* * *

Five years have passed away, and William Pemberton, by sobriety and industry, has regained his cottage home, and there with his pious Idella, to whose cheek the rosy hue of health has returned, and their children, he is spending his days in quietude and devotion.

Is your husband a drunkard? Be gentle with him and pray for him. Are you a drunkard, or a moderate drinker? Remember the wife of your bosom, the children of your love, and the soul you possess, which is of incalculable worth. May God bless this narrative to your good.—*Memphis Intelligencer.*

Children's Corner.

Say, 'Thank you.'

A man driving by our office one day last week, lost a board out of his wagon, but did not perceive it. A laboring man in the street saw it fall, and hailed the well-dressed man in the wagon, who hearing a noise, stopped his horses; when the laborer walked a couple of rods, picked up the board, and stepped towards the wagon. Before he got to it, the person sitting in it told him where to put it; but while he was putting it in, he did not turn his face to the man who was obliging him, and then drove off without even saying, 'Thank you, sir.'

'What a boorish act,' the reader may exclaim, and so it was. But it arose probably from thoughtlessness. The man had never accustomed himself to say, 'thank you,' when obliged, and therefore it did not come natural to him. But what a mistake it is not to have a pleasant greeting on such occasions—aye, indeed, on all occasions. It was a fine opportunity for the person in the wagon to have left a favorable impression upon the mind of the other, and also to have taught a good lesson to his family in the wagon with him, by simply a pleasant word. But it was lost, and the man turned away, we thought, with a kind of expression on his face of, 'Well, if that is all I get for picking up his board, that man may pick it up himself next time.' Yes, even more than this is the effect of such a want of politeness. The obliger is tempted to resolve that he will not trouble himself about favoring others, if he cannot get even a 'thank you' for his pains.

If when the laborer picked up the board—or we should say the gentleman—for it was a gentlemanly act to do it, because it was an obliging one—the man in the wagon had said with a smile on his countenance,—and the saying it would have brought the smile there—'I am much obliged to you, sir'—both parties would have separated with pleasant feelings, and be more likely to favor others on the next opportunity.

Say 'thank you' when you stop a person in the street, and ask him for a direction; say 'thank you' when any person does you a favor, no matter how trivial; and your heart will grow warmer and kinder, for such expressions have their or gin in the heart. Thus gentleness will be promoted, and an amenity of manners be acquired, that becomes the gentleman, no matter, whether your coat be of the finest quality or of the coarsest texture.—*Poughkeepsie Telegraph.*

Moralist and Miscellanist.

The Potato Disease in England.

It appears, by the following statements, from various English newspapers, that the potato disease has again shown itself in different parts of the country—and probably but few sound potatoes will be produced.

"The agricultural report of the *Glasgow Herald* states that the young potato crop in the neighborhood of that city is extensively affected with the same disease as that of last year. The diseased plants generally look tolerably well—but, on digging round them, the seed from which the plant had sprung is found wholly or partially decomposed, and the sets had assumed a brown tinge, which was generally communicated to the stem." The *Cork Examiner* says, "We have this morning communications from Ballymartle, as well as from Middleton and Carrigtwohill, mentioning the appearance of the blight in those districts. In our own immediate vicinity, in the southern districts, especially, the disease has, beyond all question, exhibited itself. We could enumerate several places where the crop has become affected, but the simple statement of the fact is sufficient." We have now lying before us a sample of new potatoes, grown near Knutsford, which exhibit the very worst form of the prevalent disease—and the statement made to us respecting them is, that about a week before they were taken up there was not the slightest appearance of disease in the field, and that at the present time the entire crop is affected.—*Manchester Guardian.* The *Impartial*, of Bruges, affirms that the accounts which some have thought fit to publish, respecting the re-appearance of the disease in the potatoes, are entirely false; that, on the contrary, they are in excellent condition, and have not yet suffered by the drought. A Malton correspondent of the *Mark Lane Express* says, "The disease of last year is found to have affected three-fourths of a crop, apparently growing under the most favorable circumstances, and the seed for which appeared perfectly sound when put into the ground."

Hie to the Farm.

Why will ye choose the dusty street?
The farm, the farm, for me:
The fragrant rose and cowslip sweet,
There's nought so bright with thee.

Come my good boy and till the land,
Come brush the morning dew;
Come join the ever joyful band—
There 'll be a song for you.

And shall we not prepare the field,
The garden of the Lord?
Labor's hard hand, will ever yield
Its honest, rich reward.

O, where is Eden's blest remain?
Is not the farmer's home?
There's nought so fair in earth's domain,
That we should wish to roam.

'Tis a great work: thought's lofty brow,
And love's warm heart are here,
Come join the happy party now—
And let your skill appear.

Come and prepare for autumn's board,
And autumn's comforts share,
Where the Creator is adored
Who makes us his first care.

Massachusetts Ploughman.

Sir Robert Peel of England.

Sir Robert is a man of about sixty-two or three, of the middle height, rather corpulent, and upon the whole a good looking fellow. He has by no means what is called an intellectual countenance, but one that would rather impress you with an idea of heaviness or dull sagacity, than the qualities of quick apprehension or versatile capacity which he undoubtedly possesses. In his manners he is rather haughty and overbearing—or perhaps indifferent would be the better term—than affable; nor does he relax an iota of his dignity to any, however high their birth or station, though in his official capacity no man is more courteous.

No man has a greater love of applause, and none can submit with worse grace to the taunts or "ironical cheers" of his opponents. He cannot bear to be laughed at, and a trifling matter that some men would not notice, annoys him amazingly. We were present upon one occasion, when after an adjournment of Parliament, he condescended to treat his constituents with a choice speech on political matters. A large meeting was convened in the town hall, and upon his entrance he was of course greeted enthusiastically, (for the towns people of Tamworth look upon him with the same affectionate pride, as the Boston people do upon his American counterpart—Webster;) but a few bad sheep will creep into the most select fold, and a few chartists had risen in that town. The leader of this party was in the hall, resolved to show his independence by interrupting the meeting. "Gentlemen," said Sir Robert. "Hiss, hiss," said the chartist. "Turn him out," said the others. "I congratulate myself," continued Peel, "hiss, hiss," said his opponent, "upon meeting you once more." "Hiss, hiss." "Jack," said Sir Robert, (for he knows every man in town by name,) "Jack, in heaven's name, don't tax my modesty too far; the applause of a goose is more insupportable than his cackle." It was a poor joke, but he is a miserable jester. It produced a laugh, however, and silenced the man.

Sir Robert begins to make a speech by making an attitude. He places one hand upon the table, the knuckles of the other upon his hip, and commences in a bland manner, "Sir." For the first three minutes he will utter a few disjointed sentences, prefacing and finishing each one with an awful "Sir." Then he will place his right hand in his vest and go to work in earnest. No matter how excited he may become, he waits at regular intervals for applause, and if he were to speak in an assembly where there were no "ironical cheers" to spur him on his mettle, or no "hear, hear," and "loud cheering," to encourage him, I believe he would break down.

He will occasionally exhibit a little petulance when interrupted by the sneers of the opposition, but he never suffers his temper to betray him into a folly. The severest rebuke he ever administered to any man, was to O'Connell, who had just been elected Lord Mayor of Dublin, and came down to the house wearing his robe of office, in bravado. O'Connel had always been very civil in has attacks upon Peel, but that night he indulged in one of his violent scurrilous attacks. Sir Robert lost all self-command, and appeared perfectly maddened, as he rose to reply. "He thanked heaven that he was not cursed with the praise of a man, whose trade was traduction, whose life was a calumny, and whose vituperation was the best proof of a minister's rectitude." We believe that was about the only time Peel was ever called to order.

Sir Robert does not confine himself to politics, but dabbles a little in every thing. There is no better or more liberal patron of arts or literature, and his collection of paintings and statuary are second to few. As an agriculturalist, he surpasses all his neighbors, and no year passes without his carrying away some of the principal prizes at the cattle shows. He used to attend the meeting in person, dine with the gentry after the business of the day, and make a speech that could not be surpassed for the practical knowledge it displayed, by any one of the native clodhoppers. He has the best ponds and the finest fish in the country, the best horses, and the finest sporting dogs, and finest preserves, and is himself the best shot within miles of his residence. He will forgive a man for any crime but destroying his game.

Sir Robert is immensely rich, though not a large landed proprietor. His estate does not comprise more than three thousand acres of land; the bulk of his money is in the funds. His family are all rich; he has five or six brothers, all living; each has a family of eight or twelve children. He makes it a rule never to give any situation under government to a relative; a few years back, he gave an office to his nephew, Col. Peel, but he did not suffer him to enjoy it more than two months. He has to established two annual prizes at Cambridge, at his own expense, both of which were won, the first year, by his own son, his fourth child, and the most promising member of his family.

Destruction of a Slaver.

The London papers received by the last steamer, give an account of the destruction of a slaver, by an English and a French vessel, and the loss of a lieutenant and five men of the English vessel, the Flying Fish. The account is given in the following extract of a letter from an officer of the Flying Fish, dated Quita, April 19:

'On the 13th inst., we sailed from Whydah for Cape St. Paul, leaving at the former place the Hydra steamer. On the 17th, about 8, A. M., a strange and suspicious vessel was seen from the mast head. She was soon discovered to be a felucca, which removed at once all doubts as to her character; she was eight or nine miles to windward of us, close hauled. After we had been an hour in chase, the smoke of a steamer was reported, and proved to be the French steamer L'Australie, in chase of the same vessel.

The felucca tried to keep away, and run between us and the land, and would perhaps have succeeded, had we not been enabled by our little draft of water to stand very close in to the shore. The slaver seeing this, found there was no prospect of escape, for we were prepared to give her shot and shell. They therefore came to the determination of running the craft ashore. She accordingly ran along the edge of the surf, which was greater than I have ever seen it, to pick out the most favorable spot for landing. After half an hour's suspense on our part, a dark body was seen on the top of a mighty wave, and then disappeared for a moment, in the vale of water.

The next we saw of her was, that she was hard and fast on shore, all her masts, yards and sails standing, not having carried away anything. As soon as she grounded, the crew got down the long lateen yard, unbent the sail, made a bridge of the former, and escaped on shore, taking the sail and their valuables with them; immediately, as if by magic, she was surrounded by thousands of the natives, who lost no time in beginning the work of plunder. In order to prevent them, as soon as we got within range, we gave them a few shot, which at first dispersed them, but the love of gain overcame their fear.

The French steamer also opened fire for the same purpose. Lieutenant St. Leger was sent in the first whaler, to take charge of the prize, and endeavor to keep off the people by firing musketry at them. As soon as we came to anchor, Lieut. Robins, Messrs. Simpson, midshipman, and Williams, gunner, went in the second whaler, and five Kroomen in the jolly boat, to measure the vessel, and ascertain other particulars concerning her. After several efforts the Kroomen managed to get their little boat through the surf to the shore, got on board, measured her and prepared to come off to the other boats. They got half the distance when the boat was swamped. The Kroomen, who are like water dogs, managed to save themselves and the boat.

Lieutenant Robins, in the second whaler, in some unaccountable manner, got into the surf, and a heavy sea came on and broke over the boat, and sunk her. She was gone in an instant. Simpson and Williams, with two men, after struggling for some time against the sea, reached the shore, more dead than alive. Simpson no sooner landed, than he was immediately knocked down by a savage, with a blow of a bill-hook on the temple, depriving him of all sensation. The black commenced the work of stripping him; he did not complete his purpose, as some of our Kroomen came to his release. Lieutenant Robins, William Rice, seaman, William Kent, gunner's mate, Henry Holmes, captain of the foretop, and William Hughes, seaman, the best men in the ship, were drowned. Our poor messmate was washed upon the sands, and immediately stripped of every thing.

One of the Kroomen rushed through the seas, and managed to rescue the body of Lieut. Robins, and put it into the jolly-boat. He and the others then endeavored once more to get the boat through the surf; twice were they upset, and as often washed on shore again—at last they succeeded. Robins was immediately brought on board, and although there were no hopes, every means to restore animation were resorted to—but, alas! without success. Thus have perished five of our well-conducted crew; none of the other bodies have been picked up.

We do not know the name of the slaver. She measures 92 feet in length, 20 feet in beam, and 9 feet depth of hold; her masts are short; sails and yards of moderate size; she is quite new evidently—it is her first and last trip for any purpose, as she is now quite a confused mass of timbers—by to-morrow she will have disappeared.—This is the first slaver destroyed by an English and French vessel under the new treaty.'

The number of acres of land in Oregon between 49 and 54 degrees and 40 minutes north, is 104,640,000.

Advertisements.

THE AMERICAN
Air-Tight Cooking Stove.

Pierce's Patent, four sizes for 1846; fitted for wood or coal. All purchasers of Stoves be sure and examine this invention. The subscriber has the utmost confidence in its superior merits, believing it to be, without exception, the most perfect, convenient, and economical Stove ever offered to the public; it is the opinion of all who have examined and used it, that it will supersede all other Cooking Stoves in use; it has more actual improvements and necessary conveniences about it, than can well be described here;—a few among the many are such as having the top of the oven fire brick, which gives it all the advantages of a brick oven; the bread will rise and bake light as the steam is absorbed into the brick; this improvement is of great importance. The facilities for roasting in front with a tin oven are unsurpassed; the hearth or summer arrangement for broiling, boiling, &c., &c., with hard coal, charcoal or wood, is an admirable arrangement. The grate cleans itself, discharging the ashes into the ash pit; the flues are so arranged as not to fill up with ashes; the Stove has a large oven and six boilers.

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All of the above for sale, wholesale or retail, on the most favorable terms. GARDNER CHILSON.
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Boston Academy of Music.

BOSTON MUSICAL CONVENTION AND TEACHERS' INSTITUTE.

THE Teachers' Class heretofore held at the Odeon, will this year be held in the TREMONT TEMPLE, and will commence on TUESDAY, AUGUST 18, AT 10 O'CLOCK.

The course of lessons will be similar to that heretofore pursued. Tickets of admission at five dollars each, may be had from Wilkins, Carter & Co., Water street, or from Ch. Cook, at the Temple.

Members of former classes will receive their tickets at the Temple.

LOWELL MASON,
GEORGE J. WEBB,
A. N. JOHNSON,
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30—4t

Hancock Literary and Scientific Institution.

THIS Institution will be continued under the instruction of the following board of Teachers:
Mr. J. W. COLCORD, Principal and Teacher of Languages.
Mr. J. B. GOULD, Teacher of Mathematics.
Miss SUSAN W. TUCK, Principal of Female Department.
Mr. A. P. SHATTUCK, Teacher of Penmanship.
Instruction given upon the Piano Forte.

☞ The Fall Term will commence on Wednesday, the 19th day of August, and continue 12 weeks.

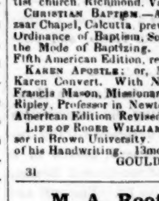
Students are requested for their own benefit to be present if possible, at the commencement of the Term.

It is the design of the Trustees and Teachers that this Institution shall present superior advantages to those wishing to pursue a thorough course in the English and Classical branches of education. To this end the instruction will be thorough and practical, and no effort will be spared in securing such Teachers in every department as shall be thoroughly qualified to do entire justice to their pupils. Besides the usual recitations explanatory lectures will be given upon the various branches of Natural and Chemical Philosophy accompanied by such experiments as will be sufficient for the thorough understanding of the principles of those sciences.

Those designing to teach will find superior advantages at this Institution. Board in commons at the Public Boarding House, $1,00. In private families, $1,50. Rooms for all who wish to board themselves.

In behalf of the Trustees,
H. TONKIN, Sec'y.
July 15, 1846. 30—3

The Best Churn



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Townsend Female Seminary.

THE Fall Term will commence on the last Wednesday in August, and continue thirteen weeks. The Seminary will be under the charge of Miss H. P. Dodge, as Principal, who has rendered herself so deservedly popular with the pupils and all who have had an interest in the school during the past year.

The Executive Committee also take pleasure in informing the public that they have secured the services of Miss S. B. Wilson, of Nashua, an experienced teacher. We have also competent teachers in drawing, painting and music. Every effort will be made on the part of the Principal, her assistants, and the Trustees, to sustain the high character which the Seminary has now attained.

The annual examination will take place on Wednesday, July 29, commencing at 9 o'clock, A. M. On the evening previous an address before the Lesbian Society may be expected. By order of the Trustees, A. G. STICKNEY, *Sec.*
Townsend, July 2, 1846. 29—6t

Removal.

PATENT LIGHTNING CONDUCTORS.
AN IMPROVEMENT ON DR. KING'S PLAN.

THE SUBSCRIBER HAS NOW BEEN ELEVEN YEARS in the business of erecting conductors, and specimens of his work may be seen on the Bunker Hill monument, the new library and several of the other buildings of Harvard University, and on many churches and dwelling-houses in this vicinity, and in various parts of the New England States. He can give the highest references, both as to the excellence of his plan of protection, and of his ability to execute the work. He is the inventor and patentee of the most approved kind of conductors, which have met the approbation of a great number of scientific men. He has removed his rooms from No. 30 Cornhill to No. 8 Court Avenue, (leading from 87 Washington street to Court Square,) where persons wishing to feel secure for themselves and their families, from the disastrous effects of lightning, are invited to call and examine for themselves.

WM. A. ORCUTT, Successor to Dr. Wm. King.
13—6m

'The Chalmers of Switzerland.'

VITAL CHRISTIANITY.—Essays and Discourses on the Religions of Man and the Religion of God, by Alexander Vinet, D.D., Professor of Theology in Lausanne, Switzerland; translated with an Introduction by R. Turnbull, Boston.

CONTENTS.

Religions of Man and the Religion of God: The Mysteries of Christianity; The Gospel comprehended by the Heart; Folly of the Truth; The Genius of the Gospel; Natural Faith; Christian Faith; Atheism of the Ephesians; Grace and Law; Man deprived of all Glory before God; The Principle of Christian Morality; Necessity of becoming Children; Claims of Heaven and Earth adjusted; The Pursuit of Human Glory; The Power of the Feeble; The Intolerance of the Gospel; The Tolerance of the Gospel; The Work of God; Christian Joy; Peace in Heaven.

NOTICES OF THE WORK.

From Rev. Robert Baird, D. D.

'I am free to say that I rejoice exceedingly that Rev. Mr. Turnbull has undertaken to translate the invaluable discourses of Dr. Vinet. These discourses, or essays rather, are among the very best, in any language, that I have ever seen. Dr. Vinet is decidedly the ablest Christian Philosopher in Europe, and is, as Dr. Merle D'Aubigne calls him, the 'Chalmers of Switzerland.' I have examined several portions of the translation, and do not hesitate to say that it is excellent.'

From Rev. T. H. Skinner, D. D., New York.

'I have given sufficient attention to Vinet's discourses and essays, and the translation of them by Rev. Mr. Turnbull, to satisfy myself that they are of a very high order of excellence, and that Mr. T., in publishing his translation, will confer a seasonable and very important benefit on the church. Vinet's style is exceedingly pure and lucid, and the translation, so far as I have been able to judge, is faithful and elegant.'

☞ Highly commendatory notices have also been received from Professors Edwards and Park, of Andover, Pres. Sears, of Newton, Rev. E. N. Kirk, Boston, and Rev. Dr. Williams, of New York. Just published by

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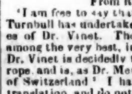
Mechanical and Dental SURGERY.

TEETH AT COST UNTIL JAN. 1, 1847.



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Up to January 1, 1847 the following terms will be strictly observed for all cases of plate work, from a single tooth to a whole set, viz: When a fit and finish of the work are produced, to the satisfaction of the person for whom they were made, the charge will be simply the cost of the materials used in their construction which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not then given, the teeth may be returned and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c. will be attended to in the most thorough, faithful and scientific manner and on the following terms, viz. For filling common sized cavities with gold $1; For other kinds of Filling from 50 cents to $2; For setting on gold pivot, $2; For Cleansing, $1; Extracting 25 cents. Examinations and advice gratis. All operations warranted.

Carved work in block for whole and half sets will be got up for other dentists on reasonable terms.

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5. Because if suffering from any of the above complaints, or any other consequences of a debilitated system, you will give this valuable remedy one trial, you will find your strength restored, your appetite recovered, and your spirits enlivened.

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7. Because they are sold at one fourth the price of any other Bitters, besides being far higher in point of merit; one bottle of these Bitters will be found more efficacious than a dozen of any other.

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FLOWER SEEDS.

We have also an extensive assortment of Flower Seeds, embracing all the new and rare kinds of this country and Europe, among which are double German Aster, Double Balsam, Rocket Larkspur, Candytufts, 10 week stock, Phlox Drummondii, Mignonette, Bartonia, Zinnia, Verbenas, Malope, Sweet Sultan, Sweet Peas, Marygold, &c.

Fruit and Ornamental Trees, Shrubs, Grape Vines, Rhubarb and Asparagus Roots, Roses, Dahlias, Green-house Plants, &c., packed to go to any part of the country, at the lowest nurserymen prices.

AGRICULTURAL AND GARDENING BOOKS.

Gray's Agricultural Chemistry, Buel's Farmers' Companion, Bridgeman's Kitchen Garden, Bridgeman's Florist Guide, Manning's New England Fruit Book, Buist's American Flower Garden Directory, &c., &c.

FARM AND GARDEN IMPLEMENTS.

Prouty & Mears' Centre Draught Ploughs, Cultivators, Harrows, Straw Cutters, Seed Sowers, Vegetable Cutters, Corn Mills, Winnowing Mills, Grain Cradles, Ox Yokes and Bows, Hopkins' celebrated Manure and Hay Forks, and new and improved Potato Hoes, (which obtained the silver medal at the Mechanics' Fair in September,) Cast Steel and Iron Shovels, Scythes, Snaiths, Rifles, Scythe Stones, Draft, Tie Up, Halter and Trace Chains, Garden Trowels, Garden Syringes, Pruning Knives, Bill Hooks, Axes, Hoe and Axe Handles, Grindstone Cranks, Rollers, Barn Door Rollers, &c. 6—tf

HOT AIR FURNACES,

FOR HEATING BUILDINGS.

A SILVER Medal was awarded to these Furnaces at the late Exhibition and Fair in this city. Builders and all others in want of the best constructed Furnaces in use, are respectfully requested to call at CHILSON'S, and examine his late improvements in his Patent Lever Grate Furnaces. A very large number of these furnaces are in successful operation in the best buildings in this city and vicinity. The rapid demand for them induces the subscriber to keep an extensive assortment on hand. Reference given when required of their superior qualities, by those who have used all other kinds. Sizes adapted to all classes of buildings. Particular attention given to heating churches and other large buildings, on an improved plan.

Also, a complete assortment of the most improved

COOKING RANGES

on hand. Also the much-admired *TROJAN PIONEER COOKING STOVE* together with a full assortment of cooking, parlor and office Stoves and Grates, &c., at wholesale and retail, at prices which will be satisfactory to purchasers.

GARDNER CHILSON,
Nos 51 and 53 Blackstone St.

☞ Professor Espy's Patent SMOKE BLOWERS, a sure cure for smoky chimneys, constantly on hand. 22—tf

TEETH.

I WOULD respectfully inform the readers of this paper that I still perform every operation in dentistry, at the Old Stand, corner of Court and Stoddard streets, Boston.

Being thoroughly and practically acquainted with the only sure method of filling teeth, I have no hesitation in warranting every filling put in at my establishment to remain.

Artificial teeth inserted in the most perfect manner. As many persons are doubtful whether teeth can be inserted so as to serve a good purpose, and are also unacquainted with any scientific and skilful dentist, I would respectfully request their perusal of the following extract from a letter written by one of the most celebrated physicians in Worcester County.

DR. KIMBALL.—Dear Sir:—I have the pleasure to inform you that the entire set of teeth made and inserted for Mrs S—— at your establishment, are, to say the least, an admirable specimen of dental science and art. Their arrangement is beautiful, and anatomically correct; their fitting easy and natural, convenient for use and perfect for appearance, answering to a charm the purposes of mastication and articulation. I could desire nothing more beautiful, more natural, more useful. I am, Sir, with respect, yours,
WM. S. SANDERS, M. D.
Sturbridge, April 10, 1846.

The reader will notice that the above extract refers to a whole set of artificial teeth. Persons from the country are invited to visit my office. DR. KIMBALL, DENTIST.
20—1y Corner of Court and Stoddard streets Boston.

The American Tract Society

HAVE JUST ISSUED

THE CHRISTIAN CONTEMPLATED. By Rev. William Jay, Bath England; pp 380, 18mo, price 27 1-2 cts., sheep. This work exhibits the mellowness of age, in addition to the tastefulness and beauty which characterize the other works of the esteemed author. It contemplates the Christian in Christ, in the closet, in the family, in the church, in the world, in prosperity, in adversity, in spiritual sorrows and spiritual joys, in death, in the grave, and in heaven.

Memoir of Mrs. Sarah L. H. Smith.

This most admirable biography of one of the most excellent of female missionaries, is published by the American Tract Society; a place which it richly deserves, and where, by the numerous channels through which that Society acts, it may reach many circles of which its happy influence. The excellent taste, literary and spiritual, of the author, Rev. Dr. Hooker, appears to great advantage in this volume.—*Vermont Chronicle.*

For sale at the Depository, 28 Cornhill.
28—3t SETH BLISS, *Agent.*

Ship Chandlery.

ZENAS SNOW, 53 Commercial Street, will supply gangs of rigging, chain cables, anchors and sails, at short notice, and on reasonable terms.

Also on hand, a general assortment of cordage and ship chandlery. 27—1y.

Newton Centre Omnibus.

THE Subscriber respectfully informs the public, that he has commenced running an Omnibus from Newton Centre to meet the special train of cars at Newton Corner, excepting the night train.

Persons wishing to reside at the Centre can be assured that this arrangement will be permanent. Fare 25 cts. Tickets to be procured at the Ticket Office, Boston.

MANLEY LOTHROP.
Newton Centre, June 19, 1846. 6t—27

Boot and Shoe Store,

NO. 412 WASHINGTON STREET, opposite Lagrange Place, (a few doors South of Boylston Market,) Boston.

The subscriber respectfully informs his friends and the public, that he has taken the above Store formerly occupied by Mr. IRA GREENWOOD, where he intends keeping a general assortment of BOOTS and SHOES, of as good qualities and at as low prices, as can be purchased elsewhere; and solicits a share of public patronage. JOHN WELD.

N. B. Particular attention paid to fitting members from the country. tf Sept. 24, 1845.

Church Organs.

SOCIETIES or Committees about purchasing ORGANS, are invited to call at our Manufactory, on CAUSEWAY opposite Nashua street, *Boston*, where they will find new and second hand ORGANS constantly on hand. Our arrangements are so complete, that we can furnish or build instruments of any kind at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.

We would refer to the large Organ lately built by us, in the Rev. Dr. Beecher's Church, Salem street. Professional reference of the first authority. SIMMONS & MC'INTIRE.
8—tf

JAMAICA PLAIN BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Rev. JOHN B. HAGUE, *Principal.*

INSTRUCTION given in the various branches usually taught in seminaries of the first class. Young ladies will be received into the family of the Principal. Number of boarders limited to *ten*. Particular attention will be directed to the higher English branches. The Fall Term will commence on Monday, the 6th of October next. Letters of inquiry may be addressed to Rev. John B. Hague, Jamaica Plain, Mass.

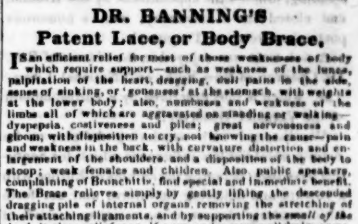
REFERENCES.—Rev. J. O. Choules, Hon. S. H. Goodrich, Charles W. Green, Esq., Stephen M. Weld Esq., Charles Bradley, Esq., Jamaica Plain, Rev. Wm. M. Rogers, Rev. Wm. Hague, Rev. Chandler Robbins, Boston. 32—tf

CARTER & HOWE, Furniture, Chair and Feather Store,

NO. 36 HANOVER STREET,
(*Formerly the Earle House,*) BOSTON.

On hand, a good assortment of Furniture, Feathers, Hair and Palm Leaf Mattresses, Looking Glasses, &c.

Also, Painted Window Shades, and various kinds of Shade Fixtures. EBENEZER CARTER,
Nov. 20. 1y DAVID HOWE, Jr.



WATERMAN'S
KITCHEN FURNISHING ROOMS,
83 AND 85 CORNHILL AND 6 AND 8 BRATTLE STREET

THE place for all on the eve of House-keeping to procure every thing appertaining to the kitchen department at the lowest prices, and of the best quality, with catalogues to facilitate in making a judicious selection. The following seasonable articles will be found as above,
Johnson's Patent Cream Freezers;
Superior Bathing Pans and Tubs;
Patent Pneumatic Shower Baths;
Refrigerators, best quality; Wire Dish Covers; Meat Safes, &c. &c. 3m—18

DR. BANNING'S Patent Lace, or Body Brace,

IS an efficient relief for most of those weaknesses of body which require support—such as weakness of the lungs, palpitation of the heart, dragging, dull pains in the side, sense of sinking, or 'goneness' at the stomach, with weights at the lower body; also, numbness and weakness of the limbs all of which are aggravated on standing or walking—dyspepsia, costiveness and piles; great nervousness and gloom, with disposition to cry, not knowing the cause—pain and weakness in the back, with curvature distortion and enlargement of the shoulders, and a disposition of the body to stoop; weak females and children. Also, public speakers, complaining of Bronchitis, find special and immediate benefit. The Brace relieves simply by gently lifting the descended dragging pile of internal organs, removing the stretching of their attaching ligaments, and by supporting the *small of the back*, it gives relief soon, if ever, and removes all desire or necessity for corsets or shoulder braces, by throwing the body on its axis. On a trial of two weeks, its price will be refunded, (with the exception of two dollars for trouble and expense,) should the desired relief not be obtained.

His work, entitled 'Common Sense on Chronic Disease,' to sell or lend.

Pamphlets giving information sent free, to order.

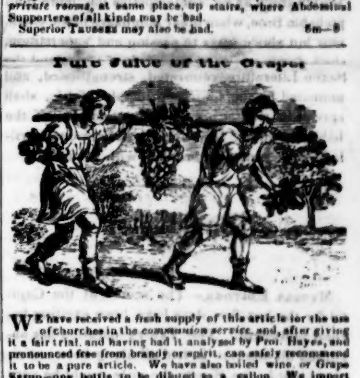
Medical men are invited to examine and use, to whom 20 per cent. discount is made, if desired. Laces repaired gratuitously during the first month of their use.

☞ The subscriber will furnish and apply the 'PATENT LACE' to gentlemen, at office No. 221 Washington, opposite Franklin street, Boston. A. F. BARTLETT, *Agent.*

☞ Ladies will be waited upon by a competent female, in *private rooms*, at same place, up stairs, where Abdominal Supporters of all kinds may be had.

Superior TRUSSES may also be had. 6m—8

Pure Juice of the Grape



WE have received a fresh supply of this article for the use of churches in the *communion service*, and, after giving it a fair trial, and having had it analyzed by Prof. Hayes, and pronounced free from brandy or spirit, can safely recommend it to be a pure article. We have also boiled wine, or Grape Syrup—one bottle to be diluted to a gallon. We import these wines, having them carefully selected by an agent.

These wines have been used and highly approved by a great number of churches in the New England States.

We add the Rev. Baron Stow's certificate:—

Boston, May 23, 1846.

DEAR SIR,—The church in Baldwin Place having used the wine, in the communion service, which has been recommended by the Rev. Dr. Woods and others, I am happy to assure you that I fully concur in their recommendation. The article is an extremely simple and delicate, so that it cannot be injurious to the most susceptible temperament, and no person, however fastidious touching the use of alcohol, need to be apprehensive of any injurious influence. With great respect, Yours most truly, BARON STOW.

Mr. John Gilbert.

We are permitted to refer to the recommendations of Rev. Dr. Woods, of Andover, Rev. Dr. Jenks, and Rev. Messrs. Aiken and Kirk, of this city.

For sale by John Gilbert, Jr. & Co., corner of Tremont and Bromfield streets, Boston; also, by Allison & Gault, Concord, N. H.; Gilbert Spaulding, Worcester, Mass.; J. D. Kidder, Portland, Me.; John G. Dexter, Providence, R. I.
25—3m JOHN GILBERT, JR. & CO.

BRITANNIA, CROCKERY, GLASS, AND CHINA WARES.

E. B. MASON,
No. 24 HANOVER STREET,
has just imported new patterns in the above line, which are offered very cheap, at wholesale or retail, for cash.
21—tf

SPINAL INSTITUTION,

FOR THE
Cure of Diseased & Deformed Spines,
AND LAMENESSES IN GENERAL.

THERE is no practitioner in the world who has had the experience in the cases which he treats, nor any thing like an equal number of patients, for the last twenty years, as Dr. H. Neither is there any one who has equalled him in success. One reason why Dr. H. has had such remarkable success is, because he has confined his practice to one class of diseases. Dr. H. has a pamphlet and circular (which he will send to any one requesting the same and paying postage) containing over 1000 certificates of his remarkable cures of diseased spines, deformed spines, hip diseases, sciatic affections, diseased knees, scrofula, white swellings, dyspepsia, paralytic affections, neuralgy or ticdoloreux, dropsy in the knee, and all diseases of the joints, muscles and bones, and of his success in bone setting. Dr. H. charges but $1 per visit. People in low circumstances, only from 50 to 75 cents per visit. Those who are not able to pay he attends gratis.

He makes no charge for consulting with patients.

Dr. HEWETT has also been induced, from the great number of his patients, to take the large and commodious house adjoining his own, where his patients can be accommodated with as good rooms as the city affords, and on reasonable terms.

☞ He furnishes Steam, Sulphur, Iodine and Medicated Baths superior to any in use, in addition to his former applications.

Dr. H.'s enemies have no other hope of injuring him, but by reporting falsehoods concerning him, which, to prove them, patients when under his care, find to be false. Dr. H. has daily proof of the estimation in which he is held by the good portion of the public; as patients call on him every day for advice, who say to him, 'every body tells us that whatever Dr. H. says to us in regard to our cases we can rely upon.' And that if Dr. H. says he can cure a case, he will be sure to do it.

Dr. H. has patients brought to him every week, some over 500 miles on beds with diseased spines and other diseases which are before mentioned, who have been under the care of the most skilful surgeons in the Union without relief and who are very soon cured by Dr. S. C. Hewett, No. 14 Summer street, Boston, Mass. All kinds of medicines for sale (which he uses in his practice) at his rooms. Spinal, Rheumatic Bone and Nerve Liniments, included. They will be sold to any one who cannot place himself under the care of Dr. H. It is not at all strange, that Dr. H.'s enemies, opponents, and they who attempt to be rivals, are determined to injure him by falsehoods, and thus attempt to oppress him; as he is daily performing cures of cases given up by the most eminent practitioners, which causes them to have a jealous hatred of him and his success.

People ought to examine facts, and not trust to the slanderous and malignant reports of enemies. By calling on him to be cured, they will find him kind, careful and attentive, at 14 Summer street, Boston.

N. B. Dr. H. performs his cures by both internal and external applications. Any person doubting the correctness of Dr. H.'s certificates can satisfy themselves by writing to the signers and paying postage, and they will have a more satisfactory testimony than the certificates contain. 13—10

Missionary Map of China.

THIS BEAUTIFUL MAP is for sale at GOULD, KENDALL & LINCOLN'S, No. 59 Washington street, and at the Baptist Mission Rooms, No. 17 Joy's Building. Price $4,00. 15—16